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THE
HOLY SPIRIT
W. L. WALKER



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I

THE HOLY SPIRIT

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THE HOLY SPIRIT

BY

W. L. WALKER

AUTHOR OF "THE SPIRIT AND THE INCARNATION," "THE CROSS AND
THE KINGDOM," "CHRISTIAN THEISM AND A SPIRITUAL
MONISM," "THE TEACHING OF CHRIST," ETC.

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PREFATORY NOTE

IN what follows there is not so much of a purely devotional character as could be wished. But what is sought to be set forth is the Source and element of all devotion, and also its practical end. The religious life is life *in* and *for* the Holy Spirit. For its understanding some Theology is necessary. But the theological chapters have been kept as short as possible—they are as nothing in comparison with those of the old Puritan Divines—and more space has been given to what is practical in relation to the individual Christian and to the Church.

As that which we have here to do with is really Christian *experience*, we can use the entire New Testament quite freely throughout, unhampered by critical questions.

That this book may help in some measure towards clarifying religious thought, as well as deepening and directing both the individual and the corporate religious life is the earnest prayer of the writer.

FERNIHIRST, SHETTLESTON, N.B.

March, 1907.

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CHAPTER I

THE HOLY SPIRIT EVERYTHING IN CHRISTIANITY

THE Bible is often spoken of as "the Book of Promise" ; but all the promises of the Old Testament are summed up by Christ into one: "Wait," He said to His disciples ere He left them, "for the promise of the Father, which ye heard from Me ; for John indeed baptized with water ; but ye shall be baptized with the Holy Spirit not many days hence." In like manner St. Paul represents the very end of Christ's redemption as being "that upon the Gentiles might come the blessing of Abraham ; that we might receive *the promise of the Spirit* through faith." It is just this indeed that creates the distinction between "the Old Testament" and "the New Testament." The old is promise, the new is fulfilment. We have become so habituated to the use of the terms

the "Old" and the "New Testament" that we are apt to forget that they really mean the "*Old Covenant*" and the "*New Covenant*." The Old Covenant was that which promised the Israelites certain blessings on the basis of a Law positively laid down to them. It was *Law* only, and largely external. And it was one which they proved themselves unable to keep. The first portion of the Bible is the book of that old covenant—the record of the history of those who were under it, the same Greek word being used for both Covenant and Testament. The *New Covenant* was this: "I will put My law in their inward parts and in their hearts will I write it; and I will be their God and they shall be My people" (Jer. xxxi. 33). "A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put *My Spirit* within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them,—and ye shall be My people, and I will be your God" (Ezek. xxxvi. 26, 28). Christianity is really, from a biblical point of view, simply the complete fulfilment of these promises. It was of this New Covenant that Jesus said that His blood was shed as its seal or ratification—that

which should bring it in and make it effectual. Therefore Paul, when he states that which was distinctive in the mission of the Christian Apostles, says : "God made us sufficient as ministers of a new Covenant ; not of the letter, but of the spirit ; for the letter killeth, but the Spirit giveth life. Now the Lord (Christ) is the Spirit — But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, *even as from the Lord the Spirit*" (2 Cor. iii.). "Ye are not in the flesh but *in the Spirit*," he says to the Roman Christians, "if so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, he is none of His." The Spirit, therefore, that comes to men from God through Christ is the great and abiding Reality in Christianity ; and the New Testament is the book of the New Covenant, or, as we might say, of *the Spirit*, as distinguished from "the Law and the Prophets." The Christ, as John the Baptist pointed Him out, and as the disciples of Jesus believed in Him, was He who should "baptize with the Holy Spirit and fire"—bringing a new supernatural influence to bear on men, and thus fulfilling the ancient promises of the outpouring of the Spirit of

God upon "all flesh." Everything, therefore, in the appearing and work of Christ had this "coming of the Spirit" for its end. That life, so "full of grace and truth," was the life of the Holy Spirit of God in the Son of Man. That Cross, so dark and mysterious to His followers, was, in its ultimate purpose, the means by which the Spirit that inspired Him should go forth to the world in the fulness of its Divine power. His "resurrection" and "ascension" were manifestations of the power of the Spirit in Him in whom it dwelt in all its fulness. The coming of that Spirit on the disciples at Pentecost was the proof to all men that Jesus was indeed the Christ. In that Spirit they knew themselves lifted into a new and altogether higher life.

We shall not anticipate, but it is to be hoped that it will appear that in the presence of the Holy Spirit we have that which makes religion real, which meets our practical need of illumination and spiritual power, and which brings to the world that unifying and uplifting influence for which it is inly longing.

It will be found also that we have in the realised presence of the Holy Spirit, as the culminating and permanent gift of God in Christianity, that which makes us independent

of the outcome of those questions concerning the *substructures* of our faith which are so keenly discussed to-day. Everything prior to the "coming of the Spirit" is but part of a substructure on which has been reared the great and permanent Bridge between God and man. Even the Incarnation and the Cross find their significance in their contribution to this great result. Not by any means that these are unimportant: they were necessary means to this great end. Normally, it is through faith in these that the Christian experience is entered on. But the experience itself—the life in communion with God through the Holy Spirit—is the most essential thing, and is the proof of the reality of that by means of which it became possible. If our faith does not lead to this experience, if it does not bring us into touch with God as He communicates Himself to us in His Holy Spirit, it stops short of the abiding Divine reality in Christianity. If it does lead to this experience, then we have the witness in ourselves. Whatever judgments men may form concerning these subordinate questions, it is certain that Christianity has brought us such a conception of God, both in Himself and in His relation to ourselves, and such a

real Presence of God with us, even within us, as can never pass away or be transcended. This has come, satisfying both the intellect and the heart, and it is something the reality of which we can verify for ourselves in our experience. This is the essence of Christianity.

Religion means communion with God, fellowship of life with Him—God living in us and we living in God. Whatever life is not thus rooted in God and derived from Him is not the life of true religion. The possibility of God's thus living in and acting through man, and of man's living in and acting through and for God—by His inspiration and in His power—is what is open to us in the Holy Spirit. And, of course, in this lies the secret at once of individual blessedness, of social good, and of the life Eternal. In the Holy Spirit of God and of Christ infinite possibilities are opened for all.

CHAPTER II

WHAT THE HOLY SPIRIT IS : THE NEW TESTAMENT REPRESENTATIONS

THE great Puritan writers Goodwin and Owen complain of the neglect of the doctrine of the Holy Spirit in their day, and similar complaints have been made right on from their time to our own. "This great truth," said Dr. Thomas Arnold, "is for ever forgotten," although it is "the very main thing of all. We are living under the dispensation of the Spirit : in that character God now reveals Himself to His people. He who does not know God, the Holy Ghost, cannot know God at all" (Sermons, 1st Series, XXVIII.).

One chief reason of this neglect is, we believe, the want of a clear understanding of what is meant by *the Holy Spirit*. We find it said that many who have been roused to a temporary

interest in the subject soon turn away again from it in despair of understanding it. There seems to some to be a kind of rivalry of interest between *Christ*, or *God*, and the *Holy Spirit*. They ask, "Are we able to love more than one Person of the Godhead at a time?" Some may even ask, "Can we understand, so as to realise, the presence with us (or even the existence of) three Persons in the Godhead?" "We know something about God and Christ, but a third Person, called the Holy Spirit, seems to divide our interest and affections too greatly"; and so they turn again (it is said) to "Christ."

Now, we have no *revelation* concerning the nature of the Holy Spirit ontologically, and it cannot be denied that, owing to the manner in which the Spirit is sometimes spoken of in the New Testament, there are difficulties in the way of our understanding the subject. But it is certain that there can be no rivalry of interest among the Objects of our Christian faith and love. It is not necessary to understand the doctrine of the Trinity in order to realise the practical truth concerning the Holy Spirit; that doctrine (as we shall see) arose out of the practical truth that we have to do with. And it will be found, it is hoped, if our present inquiry is followed out, that the truth concerning the

Holy Spirit is sufficiently plain, and that, instead of distracting our thought or dividing our interest, it is just in it that the *unity* of thought and interest necessary for our religious life is to be found. For it cannot be doubted that in our popular thought there is not only a difficulty of harmonising the existence and work of the Holy Spirit with those of God and of Christ, but a difficulty of harmonising our relation to *God* and to *Christ*. The difficulty may be got rid of by leaving out Christ altogether as a living Presence and Saviour, or as standing in any present, vital relation to men. But to suffer the personal, living Christ thus to fall into the background is quite out of keeping with New Testament Christianity.

It is desirable, therefore, before going farther, to seek to have a clear understanding concerning that which is meant by "the Holy Spirit." In order to this, let us ask, in the first place, how the New Testament writers have represented the Holy Spirit. While it was simply with practical truth of experience, naturally for them, affiliated with Old Testament ideas, they were concerned, none the less we may find sufficient in their references to guide us to an intelligent conception of the Holy Spirit in relation to God and to Christ and to ourselves.

The term comes, of course, from the Old Testament; but it is unnecessary here to go back to the Old Testament usage, as it is universally recognised that we have in the New Testament a fuller revelation of the Holy Spirit than in the Old Testament. It is also now generally agreed that, as Dr. Dale suggested, in the Old Testament the Holy Spirit is conceived as an Energy or Influence proceeding from God rather than as a separate Person. It comes on men as influence or inspiration of various kinds. But it is never a "mere influence." It is always *the Spirit of God*, in which God Himself is present and operating, or energising. In the words of Dr. A. B. Davidson, "The Spirit of God is God present and operative." At the same time, there was a growing tendency to personalise the Holy Spirit, which reached its height in certain representations of the later Judaism, in which the Holy Spirit was regarded as a kind of subordinate Being, or even as a creature of God.

In the New Testament it may be said in general that the Old Testament view is still maintained, but that after the resurrection and ascension of Christ, or the return of Christ to the Father, there was a new personal presence and operation recognised in the Holy Spirit.

1. In the Synoptic Gospels the Spirit is at once the Power of God and that in which God is present and operating. Just as the spirit of the demon is identified with the demon himself, so is the Spirit of God identified with God. This comes out strongly as the view of Christ Himself, when He speaks of the enormity of the sin against the Holy Ghost ; it was, as the Gospels explain, because His opponents identified the Spirit by which He did His mighty works with that of the prince of the demons. To Christ the presence of the Holy Spirit was the very presence of the Father in Him. So He told His disciples that, when they should be brought before men, it should be given them what they should say ; “for it is not ye that speak, but the Spirit of your Father that speaketh in you.” Jesus is represented as having been born of the Spirit—the Child of the Holy Spirit—and as being specially endowed with the Spirit at His baptism. As the Christ He should baptize men with the Holy Spirit. In the baptismal formula “the Holy Spirit” is united with “the Father” and “the Son.”

2. In Acts, where we read of the coming of the Spirit on the Day of Pentecost, the Spirit is still regarded from an Old Testament point of view, and its coming as the fulfilment of Old

Testament prophecy. It appears chiefly as a universal extension of the prophetic spirit—as a Spirit of inspiration and of power—illuminating the minds of the Apostles and enabling them to bear effective witness to Christ. This conception of the Spirit runs throughout the book. But there is a very important new element noticeable. The Spirit is regarded as having been *given by God to Christ*, who, as exalted and glorified, “hath poured forth this which ye see and hear.” We have here the new and distinctively Christian element: the Spirit is the Spirit of God, but it is also the Spirit of Christ; it is the Holy Spirit of God as given to Christ and as operating through Him. It is called in one place “the Spirit of Jesus.” In Acts the Holy Spirit is most certainly regarded as a personal Presence, who can teach, guide, over-rule, &c.

3. In St. Paul’s Epistles we have the same conception of the Holy Spirit. It is the inspiring and empowering Spirit of God, the Source of various spiritual gifts to believers; but it is also (as it was in the later Prophets) the principle of the religious life—with Paul of the distinctively *Christian* life. In his most definite statement (in 1 Cor. ii.) the Holy Spirit is the *Spirit of God*, analogous to “the

spirit of a man": "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God." Here the Spirit has undoubtedly the most intimate relation to God. It cannot be really separated from Him any more than the spirit of a man can be separated from the man. Yet it is distinguished from God in Himself; it *proceeds from* God. So elsewhere it is "the Holy Spirit which was given unto us," "the Spirit which ye have from God," "the Spirit that ye received" (Rom. v. 5; 1 Cor. vi. 19; Gal. iii. 2; 1 Thess. iv. 8, &c.). It was not the Divine fulness, but "the *earnest* of our inheritance" (2 Cor. i. 22; Eph. i. 14). And, although the Spirit is conjoined with God and with Christ in the Apostolic Benediction and in the reference to the distribution of gifts to the Church (1 Cor. xii.), the Spirit finds no mention in the statement of Christian Theistic belief in 1 Cor. viii. 6. Yet the personality as well as the Divinity of the Spirit appear very plainly from that same passage we have quoted from 1 Cor. ii. "The Spirit," says Paul,

"searches all things," and "knows" the things of God. The same Spirit, he goes on to say, *teaches* us. In Rom. viii. 26, 27 he says: "The Spirit Himself maketh intercession for us"; and in Eph. iv. 30 he speaks of "*grieving* the Holy Spirit."

But it was also *the Spirit of Christ*. It came to them as such, bringing within them the real presence of Christ. It was "the Spirit of God's Son in their hearts," "the Spirit of Sonship, crying, Abba, Father." Where St. Paul speaks of *the Spirit of God* dwelling in them, he says, "If any man have not the *Spirit of Christ*, he is none of His." It was the same thing as *Christ* in them. "Know ye not as to your own selves," he asks of the Corinthians, "that Jesus Christ is in you?" "Christ," he says, has become "a quickening [or life-giving] Spirit." In one passage Christ is identified with the Spirit: "Now the Lord [Christ] is that Spirit." He is the Spirit which, deepest of all, animated the old religion, to the full manifestation of which all pointed forward. He is "the Lord, the Spirit" (2 Cor. iii.). Again, he says, "He that is joined to the Lord is one Spirit," and he prays for "the supply of the Spirit of Jesus Christ."

4. In the Fourth Gospel, as in the first three,

the Spirit descends on Christ at His baptism. The Spirit is given to Him "without measure," dwelling in Him in such fulness that He should pour it forth on men, so that it should become the power of a new birth in them and flow forth again from them in the influence of a new life. The gift to men was something so new and so dependent on Christ that it is said, "the Spirit was not yet" (some read "given"), "because Jesus was not yet glorified" (John vii. 39). Before He leaves His disciples He "breathed on them" saying, "Receive ye the Holy Spirit," conferring on them supernatural powers. But it is in His closing address to His disciples that the most is said concerning the Holy Spirit. There the Holy Spirit is certainly repeatedly spoken of as a separate Person. But He is at the same time identified with Christ. In His coming Christ Himself should come to them, and the Father also. Speaking as the incarnate Son, He says, "I will send Him unto you." Yet again, He is "the Spirit of Truth that proceedeth from the Father." But our Lord tells His disciples that He is speaking these things to them in "parables" (see margin of R.V., John xvi. 25; "dark sayings" is the rendering of the American Committee). Therefore, quite apart from all

questions as to the nature of this Gospel, it would be a mistake to interpret these sayings in a closely literal way.

5. In the First Epistle of John the Holy Spirit is also regarded as *the Spirit of God*. "God," he says, "has given us *of His Spirit*." "Hereby know we the Spirit of God." "The Spirit is the Truth."

6. The other New Testament references are all similar, except that in some instances in St. Paul and St. John "the Spirit" seems to be disrupted into "spirits," as when St. Paul says, "The spirits of the prophets are subject to the prophets"; and St. John, "Prove the spirits, whether they be of God." Yet all were under the one "Spirit of God." In the Revelation of John the number seven represents the *completeness* of the Spirit.

Such are the New Testament representations, and they seem to give us one clear doctrine concerning the Holy Spirit, which we shall endeavour to state and unfold in the chapter that follows.

CHAPTER III

THE HOLY SPIRIT DIVINE AND PERSONAL

IN the generally accepted Christian belief the Holy Spirit is regarded as one of the three co-equal "Persons" in the Godhead. This means that the Holy Spirit *is God* in one mode or form of the Divine Being and operation. And it is to this belief we are led by what is said in the New Testament concerning the Spirit. Only we must be careful not to misunderstand that *theological* term "Person." The Holy Spirit is also (as we have seen) described as "the Spirit of Christ," the meaning of which we shall see immediately. As the Spirit of the living God, the Holy Spirit is at once Divine and personal in God, not merely an impersonal influence. But, while this is so (and we may, therefore, if we are thinking of *God*, or *Christ*, in the Spirit, rather than of the Spirit of *God*, or of *Christ*, use the pronoun

“He” instead of “it” when speaking of the Holy Spirit), we have no warrant for regarding the Spirit of God or of Christ as a *separate* Person with God and Christ in the individual sense of the word “person.” It is this that confuses our thought concerning the Holy Spirit. In order to avoid this confusion we have, in general, used “it” when speaking of God’s Spirit.

It may be granted that, beyond a certain point, it is extremely difficult to grasp the precise conception held concerning the Spirit by the first Christians. They were conscious of a certain spiritual influence which came to them through faith in Christ, and, following the Old Testament, they designated it “the Holy Spirit.” That influence made itself felt within them, and manifested itself amongst them, in ways which indicated a personal presence and action. If, as some believe, and as certain passages may suggest, they followed a Jewish tendency and thought of the Holy Spirit as in some sense a separate Person with God and with Christ, then, by the Christians as truly as by the monotheistic Jews, He must have been conceived of as a subordinate being. Such a conception, however, is quite out of keeping with the leading references to the Spirit, and

although it was strongly urged by some in later times, it could not abide in a Church which maintained the Divine Unity. Hence, after many weary years of discussion and strife, the Holy Spirit (which had only been mentioned in the Nicene Creed) became fixed as one of the co-equal "Persons" in the ontological Trinity. Neither Arianism, the doctrine of subordinate Persons, nor Tritheism, which was practically that of three Gods, nor Sabellianism, which made the Holy Spirit only a *temporal* manifestation of God, could be accepted by the Christian consciousness, nor stand in the light of the Scriptures. The Christian doctrine of the Trinity is not tritheistic. It is not that there are three Divine Persons in anything like the sense in which we may speak of three human persons or individuals; but that there is one only personal God with a three-fold distinction in His nature, which we think of as Father, Son, and Holy Spirit because God is revealed to us in Christianity as existing and acting in these three aspects, or Persons in this latter sense. The word "Person" (Latin *persōna*, Greek *prosōpon*, the former probably derived from and both used for the mask *through which* an actor spoke his part and acted his person), when it was adopted by Theology

did not necessarily mean a separate individual. One individual might sustain more than one "person," and the Christian doctrine of the Trinity was framed, not to make the one God three, but for the express purpose of preserving the Divine unity, while maintaining the equal Deity of "the Son" and "the Holy Spirit." In the popular mind, it must be confessed, the three Persons in the Trinity are often conceived as if they were three separate Beings or Individuals, as truly as are John and Peter and Paul. This is partly caused by the necessity of thinking of God and Christ as separate Persons in time (although united in the one Spirit). But the idea of separate Persons, in the individual sense, in the Trinity above time is quite unwarranted, and would be destructive of the very purpose which the Christian doctrine of the Trinity was intended to serve. As Principal Dykes has recently said: "Personality is not ascribed to the sacred Three Distinctions within the unity of the Godhead in the same sense in which we are conscious of ourselves as human persons" (Lecture on the Person of Christ, *Expository Times*, October, 1905, vol. xvii.). What the Christian consciousness sought to maintain was the real Deity and personality of the Holy Spirit in

harmony with the fundamental truth of the unity of God—that the Holy Spirit *is* God in one form of the Divine Being and manifestation.

As the Spirit of the living God, the Holy Spirit is not only Divine, but most intensely or interiorly so—the very inner life of God ; and, of course, since the *Spirit* of God cannot be severed from God Himself as a personal Being, the Holy Spirit is personal in God. Yet it proceeds *from* God, just as, to use St. Paul's illustration, the spirit of a man may, in a weaker measure, proceed from the man's life, words, and actions. God Himself is *Spirit*; but “the Holy Spirit” is not God simply conceived as infinite and omnipresent. We must think of the Holy Spirit as a special mode of the Divine presence and working—that which makes God real to us and brings Him within our souls.

While the Holy Spirit is in Itself the very inner life of God, that Spirit only comes to us, so as to be influential in us, *through the Divine manifestations*. God is Spirit; but pure unmanifested Spirit would be wholly unknown and unknowable. As Omnipresent Spirit, God is everywhere ; but it is only by means of His manifestations that He becomes apprehensible by us. His Spirit comes to us through

these. Just as we may think of the potency of light becoming concentrated for our globe in the sun and coming forth to us in the brightness of his shining, so is it with the manifestation of God in the Spirit. And, just as the light and the sun himself are, not only with us, but *in* us by means of the rays that are sent forth, so are both God and Christ *in us* by means of the Holy Spirit.

The truth that the Spirit comes to us through the Divine manifestations is one that needs to be emphasised. An unmanifested Spirit would be the same for us as an unspoken and unexpressed thought. God might be near us, as indeed He is, "all around and within us," that

"Infinite Spirit, who art round us ever,
In whom we float as motes in summer sky";

but, apart from some mode of manifestation or expression, He would be the same for us as if He were not. St. Paul, as we have seen, compares the Spirit of God to the spirit of a man. But the spirit of a man—the inner self of a man—is wholly invisible. We can only know anything of it as it is manifested in the man's words or works. From and through these the spirit of the man goes forth to influence our

spirits, may move them mightily, and, in large measure, inspire and possess us. We may think of the impassioned utterances of the orator, the patriot, the prophet ; of the words that lie so quietly on the written page, but which, as the expression of some pure and glowing spirit, become suddenly alive, and fire our souls with the writer's spirit of ardour and devotion to some holy cause. Or we may think of the spirit that is manifested by some meek but undaunted sufferer for righteousness' sake, which has power to win us to share the same suffering for the same cause.

This need of manifestation or mediation of the Spirit is clear from the gradual progress in the knowledge of God to which the Bible, rightly read, bears witness. The New Testament contains a much fuller revelation of God than the Old Testament. The need is clear also from the condition of the world around Israel and around the Christian Church in Bible times, and from the state of the heathen world to-day, after all these centuries. God as Omnipresent Spirit is as near to the heathen as He is to us ; yet they sit in darkness, and often in misery and degradation. *Some* light shines upon them from certain of the Divine manifestations, but not that light of the knowledge of

God which made men in the first Christian age joyfully sing, "The darkness is past and the true light now shineth." "The Spirit is the Truth," says the Apostle, and it can only come where the Truth shines as light.

It is true that, deepest of all in every man, there is something of God. But this Divine seed can only grow and blossom and bear fruit as the maturing sunshine of Divine Truth falls upon it, and as the nourishing dews of Divine Love reach it. God's immanence needs to be completed through God's transcendency. The mind and thought of God as the Creator is in some measure manifested in Nature around us, and His Spirit, therefore, comes to us in some degree therefrom—

"And I have felt
A Presence that disturbs me with the joy
Of elevated thoughts."

The moral conscience, the sense of dependence and of obligation, the recognition of the supremacy of Truth and Duty, the aspiration after God and after higher, purer, endlessly progressive life, the higher Ideal that shines before us, are all products of the Divine Spirit within us meeting with manifestations of the

Spirit without and above us. Apart from these last, they would never be there. So, in the providence and government of the world, and in the experience which we have in our individual lives, there are manifestations of God and visitations of His Spirit that come to us. Through such media the Spirit of God becomes an ever-increasing Influence in the making of man, and there comes thus to be a spiritual element operative in the evolution of our humanity.

Some natures also are specially open to these Divine visitations, and from men who have been responsive to them, who have spoken forth the truth that they saw, and have given living expression to the Spirit that moved them, the Holy Spirit has gone forth to influence others, and to proceed from them again in turn. Man thus becomes a far higher medium of the Divine Spirit than Nature, and the Bible is largely the record of the Divine manifestations which came from God through man to men. "Holy men of old spake as they were moved by the Holy Spirit." These were the prophets and psalmists of the race. In pious, God-turned souls also, men and women who did not speak, perhaps, so much as live and act the truth, the Holy Spirit found a dwelling-place and effective media of manifestation. But, as the Old

Testament shows us, these same inspired men of old felt that the whole of God was not yet theirs. They looked forward to and foretold a time to come when the same Spirit that had inspired them should be the portion of all men, when its presence and operation should be universal. And they looked for this result to come through the raising up of One on whom the Spirit should rest in a special measure, who should be the Divinely constituted medium of this great outpouring of the Spirit, with its attendant blessings. This is what we familiarly know as Messianic prophecy. And this brings us to *Christ* as the chief Centre and supreme Organ of the Holy Spirit.

CHAPTER IV

THE HOLY SPIRIT AND CHRIST : THE SPIRIT OF GOD AND OF CHRIST

THE Christian Church has always seen in Christ the complete fulfilment of those prophetic anticipations. But, even quite apart from these, we cannot fail to see in Jesus Christ the supreme manifestation of the Spirit of God in man. It was the indwelling of that Spirit that made Jesus of Nazareth the true, universal, and abiding Christ, the Lord and Redeemer, not of Israel merely, but of humanity. He was from the first *the Child of the Holy Spirit*, whether we understand by this His birth into the world as the result of an immediate Divine act through the Spirit, or His appearance in the flesh as the outcome of a long process of Divine working through the Holy Spirit in the world, and specially in Israel.

Not only do we read of His anointing at His baptism—his Christing—or endowment with the Holy Spirit for the fulfilment of His special mission ; not only is He described as “He to whom the Spirit was given without measure” ; not only was He, like John the Baptist, “filled with the Spirit from His mother’s womb” ; but, before His birth into this world, the Holy Spirit was the deepest and the Divine principle of His Being, as the Spirit had become organically expressed. In Him there entered the world a Divine-human Child ; in Him appeared man, with “the Spirit,” instead of “the flesh,” as the dominating principle of life. It is this that distinguishes Christ from all other men, that carries His Person up into the Eternal, rooting it in the Deity, so that we behold in Him, not merely the temporal son of God, but the incarnation through the Spirit of the Sonship that is eternal in God. His spirit was from eternity “*the Spirit of God’s Son.*” It is to conserve this truth that the Christian Church speaks of “the Son” as belonging to the Godhead.

The whole life of Christ on the earth was dominated by the Holy Spirit. The Spirit led Him, not only into the wilderness for His preliminary testing, but step by step throughout His course

till it was consummated on the Cross of Calvary. His entire life and work were the pure expression of the Holy Spirit of God in a human life. This is the secret of that glory which never shall be dimmed, of that life of a humble, lowly man which still glows with a brightness that far outshines all others, which still calls the nations onwards and upwards, revealing "the Way" by which they may advance, which still leads us to God our rest here on earth and our eternal home. It is the secret both of His miraculous powers and of His surpassing and enduring spiritual influence. The Child of the Spirit, He was wholly "led by the Spirit," entirely obedient to the Divine movement within Him, even though it called for the giving up of Himself as a Sacrifice for the salvation of sinful men. His will was wholly *one* with the will of God, His spirit one with the Divine, Holy Spirit. It was in that compelte unity of His spirit with the Father, by His Holy Spirit within Him, that that great and pure Personality was formed in virtue of which He stands forth for ever, not merely as the greatest amongst men, but as the manifestation of God Himself in human form — God incarnate, Emmanuel, God with us.

Jesus Christ thus became the supreme Medium of the manifestation of the Holy Spirit and of the coming of that Spirit to men. We can see now, in this light, how in the New Testament records of Christian experience "the Spirit" and "Christ" are terms used almost interchangeably; how the Spirit is sometimes spoken of as "the Spirit of Christ" and Christ identified with the Spirit. We can understand also that new personal element which Christian men experienced as with them in the Spirit—the presence of Christ therein. While Christ was here in the flesh His Body was the "Temple of the Holy Ghost" in its complete indwelling, and His life in the flesh the chief means of the Divine manifestation. But, of course, it was not in His body but in His *spirit* that the Holy Spirit of God dwelt. It was in His spiritual Personality that He was one with God and the medium of the Holy Spirit. That Holy Spirit was truly and fully *His* spirit; not by annihilation of the human spirit, but by entire permeation and possession of it. The Spirit was from first to last the deepest and ruling principle of His life. And when the body of flesh and blood was put off and left behind, that spiritual Personality, at once Divine and

human, remained, with all that had emanated from it in the earthly life, the abiding Organ of the Holy Spirit. Not His teaching and work only, but *Christ Himself* in His spiritual and Eternal Personality, continues to be the chief Organ of the Spirit. In the power of that Spirit of God He had lived His life on the earth, had done His mighty works, had offered ("through the Eternal Spirit") His great sacrifice; "put to death in the flesh," He had been "quickened in the Spirit"; He had been raised from the dead, and had returned "to the Father" ("greater than I"), and in the power of that Spirit, the infinite fulness of which eternally resides in God, He "came again," as He had promised His disciples, to be for ever with them in the Spirit. His Spirit is at once the Spirit of God and the true spirit of every man's life as it had realised itself in that abiding Divine-human Personality.

Therefore, for one reason at least, it was only after the return of Christ to the Father that the Holy Spirit in the Christian sense came to men. This personal presence of Christ in the Spirit is one important aspect of the *newness* of the Gift of the Spirit in Christianity. It is in this light that we can understand the saying in the Fourth Gospel that "the

Holy Spirit was not yet, because Jesus was not yet glorified," and the ignorance of certain disciples of John, whom Paul found at Antioch, "whether there was any Holy Spirit." The sayings of Jesus in the Fourth Gospel now become illuminated for us. "If I go not away, the Paraclete will not come to you ; but if I go, I will send Him unto you" ; "I will not leave you orphans : I come unto you. Yet a little while, and the world beholdeth Me no more ; but ye behold Me. I go away, and I come unto you." He clearly identifies the coming of the Spirit with His own coming again. The Spirit was to be "another Paraclete" to them ; but He Himself should be with them in that Spirit. In the coming of that Spirit they should have abiding with them and *in* them the very Presence of God and of Christ—of the Father and of the Son in Divine-human form : "*We* will come and make our abode with the man who loves Me and keeps My words."

The Holy Spirit thus came to men *as the Spirit of Christ*. It was the Spirit of *God*, the Source of all the Divine manifestations, and it brought the gracious Presence of God into believing hearts. But it was that Spirit as it had been manifested in Christ, united with His

own spirit, incorporated with His Personality, become wholly *one* with Himself, bringing thus also the very Presence of Christ. As St. Paul said, "He ascended far above all the heavens, that He might fill all things."

It is in this way that we reach *unity* in our thought concerning God and Christ and the Holy Spirit, and know where and how we can find both God and Christ. We have the unity in that Holy Spirit which is at once the Spirit of God and of Christ and which brings to us the spiritual Presence of both. While it is the Spirit of God, personal in God, it comes to us through the Divine manifestations, and in Christ these reached a Divine-human personal form. In that Spirit, therefore, we have at once God in the highest form of His manifestation and indwelling, and Christ in His abiding Divine-human Personality.

NOTE.—This relation of the Spirit to Christ is recognised by most recent theological writers. As Dr. Sanday says in his "The Criticism of the Fourth Gospel," "With Paul as well as with John, it is Christ Himself who comes to His own in His Spirit." And he quotes from Dr. Moberly's "Atonement and Personality" a passage which "seems to sum up in few words the fundamental teaching of St. Paul and St. John": "Christ in you and the Spirit of Christ in you: these are not different realities, but the one is the method of the other."

It is in the Person of Christ that the eternal God is revealed in manhood to man. It is in the Person of His Spirit that the Incarnate Christ is Personally present within the spirit of each several man. The Holy Spirit is mainly revealed to us as the Spirit of the Incarnate."

In the words of Dr. Dale, "His glorified humanity is the very home and temple of the Spirit of God" ("Christian Doctrine," p. 146).

CHAPTER V

THE ETHICAL NATURE OF THE HOLY SPIRIT : HOW THE SPIRIT COMES TO US

WE have seen that the Holy Spirit is the Spirit of God and of Christ, and that we have therein the presence of both God and Christ. But, so far, the Spirit might as yet be to us a *name* only. We have to ask, *What is the essential nature of the Holy Spirit as the Spirit of God and of Christ?* How are we to know the Holy Spirit? How does the Spirit come to us from God through Christ?

It will be evident that the Holy Spirit cannot be *merely* the spiritual presence of Christ, considered apart from God. The Spirit is that of God, and was in operation long before the appearance of Christ in history. It embraces all those influences which come from the Divine manifestations in the world, and denotes the presence and operation of God in whatever

way He can find entrance to the souls of men. It came to men as influence or inspiration, and it comes to us supremely through the influence of those moral and spiritual realities which are most fully expressed in the life and work of Christ and are concentrated in His Person. A Spirit or a Person can only visit and affect persons by means of such influences as shall reach, in some form, their nature as intelligent and moral beings.

God is essentially an *ethical* Being, and His Holy Spirit is, therefore, essentially an *ethical* Spirit—"Holy," in this sense. Christ in His Divine-human Personality was the incarnation on earth of those ethical qualities which essentially belong to God. It was only thus that He could be the revelation of the Father. His Spirit, therefore, or Christ Himself in His spiritual Personality, is essentially ethical in character, and comes to us through the influence of those spiritual realities which were the revelation of God in His earthly life, and which are eternally centred in Him.

Forgetting that the Holy Spirit *is* Spirit and can only be known through some ethical characterisation, and be influential in us through moral and spiritual influences, we may deceive ourselves (as many have done) by taking into

our minds a practically empty notion to be filled out by our own imaginings, and calling it "Christ," or "God," or "the Holy Spirit." Although the Spirit may affect our physical organism through our own spiritual nature, there is nothing that can appeal to mere sense in a spiritual Presence. So far as the senses are concerned, such a Presence is *the same as if it were not*. It can only affect and move us as it comes in some form of moral or spiritual influence. It can only be within us in virtue of our openness to those spiritual realities which constitute its own essential nature. The only valid evidence of the presence of the Holy Spirit within us are its spiritual effects, or what the Apostle terms "the fruits of the Spirit."

We can have no doubt as to what is the essential moral and spiritual nature or character of the Holy Spirit.

1. It is the Spirit of *God*—the innermost life of God—and if we ask what that is, we know the Christian answer, "*God is Love*." His Spirit is, therefore, essentially the Spirit of Divine, Holy *Love*. Again, it is the Spirit of *Christ*. But the Spirit that dwelt in Christ, with which He is one, was a holy, ethical Spirit. If we go to the Gospel pages, or to the general consciousness, not of the Church alone, but

even of the world, and ask what that Spirit of Christ was, the answer comes without hesitation that, deepest of all, it was the Spirit of *Holy Love*.

This nature of the Spirit comes out very clearly also in our Lord's discourse to His disciples concerning the Spirit. It was only if they lived in *Love* that they should have the Divine Presence within them. This follows of necessity from the Christian description of God as Love : "He that dwelleth in Love dwelleth in God and God in him ; he that loveth not knoweth not God, for God is Love." So, in speaking of the presence and operations of the Spirit among Christians, St. Paul ever makes Love the most essential thing : "Though I have all other gifts," he says, "and have not Love, I am nothing." If in one place he says, "Walk in the Spirit," in another it is, "Walk in Love, as Christ also loved you and gave Himself for you." It is as the Spirit of Holy Love is received by us and becomes the spirit of our lives that we have the real Presence and indwelling of God and of Christ within us. It must be so, just because God *is* Love.

2. Christ spoke also of the Spirit that was to come as the *Spirit of Truth*. It is such as the Spirit of God. While God is essentially

Love, He is also Light ; His love is lit up by the light of Truth. His Spirit therefore has an intellectual aspect and an illuminating influence. Christ was the great Witness to Truth, and He died for it. His Spirit is the very Spirit of all that is true, and only as we cherish Truth as well as Love in our hearts does the Spirit of God and of Christ possess us.

Truth is also the medium by which the Love of God and the Spirit Itself are *manifested* and *brought within us*. It is always through truth in some way expressed and apprehended by our intelligent nature that the Holy Spirit visits us.

That Spirit comes to us supremely through the expression given to the Truth and Love of God in the teaching, life, and work of Jesus Christ. The whole life of Christ was a revelation of the truth concerning God and man. It was a manifestation of the Holy Love that God is, and by means of which He seeks to dwell in and inspire the life of man as His child. Christ, as wholly possessed by the Holy Spirit, was the revelation of God in His true nature and relation to us—of His Eternal thought concerning us, of His gracious attitude toward us, His wandering, labouring, and heavy-laden and sinful children in this world.

The revelation reached its climax in the Cross of Calvary, where the Holy Love of God poured itself forth in all its fulness, where God in Christ so identified Himself with us as to take upon Himself our sins, and so reconcile the sinful world to Himself in His holiness that His forgiving love might come to us with power to save us from our sins and make us His loving children. There, in that Son of God and Son of man, who in obedience to the movement of the Holy Spirit of the Father in Him gave Himself up to death as our Representative, God and man were made truly—that is, ethically—*One*. The Holy Love that was there manifested became the supreme expression of the Holy Spirit of God. And, in the great Gospel-message, in the proclamation of the Divine Forgiveness which the Cross declares, in the call of God to man as His child, in the yearning Love that goes forth through Christ and His Cross, in all the influences which proceed from the record of His life and work, in all that we know of the reality of salvation, and in the gracious, ethical Personality of Christ Himself, the Holy Spirit of God comes most powerfully to men, seeking to enter their hearts to make them God's true children. Through the "preaching of the Cross" the

Apostles were they who "ministered the Spirit" to men.

It is not in words merely, or in definitely stated truths, that the Spirit of God thus comes to men. Christ spoke many words to His disciples while He was with them in the flesh, but there were many things, He said, which He could not then tell them, but which the Holy Spirit should guide them into. This guidance is not, Paul said, "in words which man's wisdom teacheth, but which the Holy Spirit teacheth." The Divine influences come to us in intuitions, in gleams of insight which are not yet expressed in words, in feelings and emotions which, although "luminous," are perhaps not wholly expressible, for

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught."

It was only very gradually that the full influence of the Divine manifestation in Christ came to those disciples, and it is only gradually that it comes to any one of us. We never come into complete possession of the "unsearchable riches of Christ." It is like the beholding a scene of surpassing beauty or some

consummate work of art. Only very gradually the many aspects of beauty reveal themselves, and the full power of that which we look upon comes to us. We never feel satisfied that we have taken in the whole. There is in Christ such a fulness of the Holy Spirit of God as is inexhaustible. The Love that is revealed in Him is in its length, and breadth, and depth, and height, a Love that "passeth knowledge."

The same revelation which gives us the truth concerning God gives us also that concerning *man* in relation to God—the truth of His life as God's child. The ideal man stands before us in Christ. He is "the Truth and the Life," and as such "the Way" to the Eternal Father. The Holy Spirit that comes to us through Him is thus the Spirit of Truth concerning God and ourselves in relation to God.

In the fact that we *know* the Holy Spirit to be the Spirit of Holy Truth and Love we have a principle that can save us from all error and delusion respecting the Spirit. It is the Life-Spirit of God and of Christ—the one Divine Life that seeks to live in us all. Let no man say that he possesses the Holy Spirit, or God, or Christ, dwelling in him unless the Divine presence is in his heart and life in those *ethical* qualities that form the essential character of

God, of Christ, and of the Holy Spirit of both. Christ is in us just in so far as the practical, loving, true, and Holy Spirit of Christ is *our* spirit ; God is in us just in the measure that the ethical qualities of God are ours.

And, as we have seen, it is not in and through Christ *alone* that the Holy Spirit of God comes to men. It is in us all in some measure, in the Intelligence which is the ground of our personality, in the Reason that enlightens every man, in the Conscience that proclaims the supremacy of Righteousness, in the Love that makes itself felt as the highest principle and supreme law of life, in that higher Ideal that shines before us. Anything irrational, unrighteous, unloving, or untrue, anything contrary to the light of God's reason, righteousness, and love, as it has been caused to shine within our own natures, cannot be of the Holy Spirit of God. While the Spirit comes to us as a higher light, it is only the full shining of that light of God which by nature shines more or less clearly in every man. From everything that manifests God the Spirit of God in some measure comes to us. All that is holy and true, instructive, pure, beautiful, and good, is a medium of the Holy Spirit. Whatever brings Truth, and Love, and Duty home to our hearts is its agent. For example, as

has been truly said, if ever an idea was originated in any man by the Spirit of God, it was the idea of the evangelisation of the world. Yet, we are told that it was the reading of "Captain Cook's Voyages"—quite a secular book—that aroused the missionary enthusiasm of William Carey. So completely does the Spirit of God fill all things and use them for His purposes.

CHAPTER VI

THE WORK OF THE HOLY SPIRIT

LET us now consider more in detail *the work of the Holy Spirit* as it is represented in the New Testament.

1. The presence of the Spirit was believed to be manifested by certain "gifts" or "powers" conferred on individuals, which are described as "spiritual gifts" and *charismata*. On these, however, our space will not permit us to dwell. For the most part they have ceased to be manifested in the form in which they were present in the early Church, and an adequate discussion of the subject would carry us beyond the bounds of our present purpose. Their decadence has sometimes been taken as a proof of the Church's departure from the Apostolic fervour and order. But the reality of the Spirit lay deeper than these. And, although many of them have ceased to be manifest in

the original forms, those "gifts of the Spirit" are still present in other forms adapted to our own time—some of them in the same form. Each Christian man and woman has some natural gift, and that gift, breathed upon or influenced by the Holy Spirit, can be rendered specially strong and serviceable to the cause of God in the world. Powers that have been latent are also in this way awakened. While the external manifestations doubtless served a good purpose in the establishment of Christianity, it was well that they should cease. Men's attention was apt to be centred on these to the neglect of the deeper, ethical aspects of the Spirit, which were the most essential. Some of the scenes that Paul had to do with in the Church at Corinth must have tried him sorely, and the like would be far from edifying to-day. It was good, he said, to desire the "greater" of these "spiritual gifts," but he showed them "the more excellent way" of seeking the one highest and abiding gift of Holy Love.

II. Coming to the deeper, ethical work of the Spirit in the early Church, we note—

1. That the Holy Spirit was *the Source of a new spiritual life* that came through Christ to men—the distinctively Christian life. St. Paul especially recognised and emphasised this as the

essential and abiding work of the Holy Spirit. The Spirit, he saw, was the Author of quite a new spiritual creation : " If any man is in Christ he is a new creature " (or " there is a new creation "). Jesus Himself had said to Nicodemus, " Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. . . . Ye must be born anew."

To Nicodemus this was a great mystery, and it seems to be such to many still. But it follows quite naturally in line with the operation of those commoner spiritual influences apart from which we should never become men at all. There are *grades* of the spiritual, and the Holy Spirit is the fulness of spiritual power in its highest ethical operation. There is a spiritual element deepest in every man's being, and in this sense, no doubt, every man is in some measure " born of the Spirit " from the first. But let a child be left wholly to himself, keep him away from all intellectual, moral, and spiritual influences, and how much of manhood would be his ? Even for ordinary life in the world every one needs to be born of and nurtured in the Spirit. And if a man is to rise to anything specially noble and helpful to

his fellows, there needs to be, in general, a special awakening and birth into a higher life than the common. But the contrast in Christianity is between the Spirit in its higher, ethical and Godward aspects, and "the flesh" as the principle of the lower, earthly life. Sonship towards God is not physical merely but *ethical*. In how small a measure the Spirit in this higher sense is in men we may see from the various manifestations of human life in the world, where we often witness men, instead of rising above the world and their lower selves, sinking beneath the animals around them. And, even where there is not such degradation, the life, in spite of much that, in a purely earthly view of things, is noble and worthy, seems often to be bounded by this passing world, and fails to rise to the infinite, the universal, the eternal, or, in one word, to God.

The religious or Christian life is the spiritual life in its highest form, and, while there is something of God in every man, it is only through spiritual influences operating on him that any one can rise into that life. The form in which they come is another matter, as well as the period at which they are voluntarily responded to. What Christianity teaches is that these spiritual influences which can quicken in men

the spiritual life in its highest form come in the fulness of their power in that Holy Spirit that proceeds from God through Christ. In the Apostolic writings the Holy Spirit of God is always thought of as the Source of a new, common, spiritual life. While the Word of the Gospel—the Word of Truth—is the chief instrument of the Spirit, “the sword of the Spirit,” it is the Spirit that uses it, that is behind or within it, as the Divine power. It comes, not as the word of man merely, but as the Word of God. It is, says the author of the Epistle to the Hebrews, “living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” It was not the mere word of the Apostles that wrought such marvellous conversions as we read of, but the power of the Spirit which was in their word. The Gospel, says Paul, is “*the power of God* unto salvation to every one that believeth.” He could say to the Thessalonians, “Our Gospel came to you, not in word only, but also in power, and in the Holy Spirit”; and to the Corinthians he could write, “My speech and my preaching [the thing preached] were not in persuasive words of wisdom, but in demonstra-

tion of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." There may be a reference in some of these sayings to the outward manifestations of the Spirit which accredited the Gospel to them as from God ; but the more interior work of the Spirit is also embraced. This is clear from what we read in 2 Cor. iii. 2, 3 : "Ye are an Epistle of Christ, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in tables that are hearts of flesh." All this follows from the simple fact that the *Truth* which the Apostles preached was the organ, instrument, or clothing, of the Spirit, as God had expressed Himself in the life and work of Christ.

That our spiritual life is due to the action of God Himself in the Holy Spirit, and not to anything in ourselves merely, is a truth of great importance which is sometimes in danger of being forgotten. When theologians have sought to *define* the modes of the operation of the Holy Spirit in the heart, and to distinguish what is of man from that which is of God, they have only, by their own confession, landed themselves in "impenetrable mystery." But, while we purposely avoid such discussions, we cannot read the New Testament without feeling convinced

that there is something more in operation than "the mere word," or "the bare truth," if we may so speak, even the action of the Spirit of the living God on the human spirit—not in any magical way, but through the truth concerning Christ and His work, which the Spirit takes (as Christ said He would) and applies to men. It is this that affiliates our spiritual life directly with God and makes us in literal truth "begotten of God." There is a light and shallow way of thinking about this great matter of spiritual life and salvation which makes man's part in it much more prominent than that of God. Salvation is certainly freely open to all, and there must be a human response to the Divine movement, for the giving or withholding of which we are responsible. But when people imagine that their salvation is something wholly, or almost wholly, in their own hands, it is not only readily put off till a more convenient season, but it tends to become something very lightly esteemed. When they think that it just rests with themselves to "give their hearts to God," as the phrase is, they are very apt to imagine that they are doing something very good and meritorious; whereas it is only God who can really win the heart for His own. This forgetting that our salvation is from

first to last the work of God—that it is the Spirit of God alone that can be the quickener of our higher spiritual life—has much to do with the shallowness of religious life on the one hand, and the indifference to it on the other, which in too great measure characterise our own time.

2. In the hearts of those who receive the Gospel the Holy Spirit *becomes and abides the effective spirit or principle of the new life of the sons of God*. Having been “born of the Spirit” they are no longer “after” (that, is dominated by) “the flesh,” but “after the Spirit.” St. Paul draws a clear contrast between “the flesh” and “the Spirit,” and between those who are “after the flesh” and those who are “after the Spirit.” “The flesh,” of course, does not mean the body of flesh and blood merely, but the entire nature of man apart from or destitute of “the Spirit” as it comes to us through Christ, which is, of course, already, in some measure, in all. These two principles—“the flesh” and “the Spirit”—are opposed to each other: “They that are after the flesh [merely] do mind the things of the flesh [or lower nature]; but they that are after the Spirit the things of the Spirit”—and they that are “in the flesh” (as the dominating element of their life) “can-

not please God." God is Spirit, and His real Law of Righteousness is *spiritual*, impossible to be fully obeyed by unspiritual men. "But," he says, "ye are not in the flesh, but in the Spirit, *if so be that the Spirit of God dwell in you.*" That Spirit he affirms to belong to all who are Christ's (Rom. viii. 5-10). In the seventh chapter of Romans Paul depicts the experience of a man "in the flesh" as yet, but to whom the conviction of the spirituality of the Divine law has come, and who is striving after righteousness. He has that sense of bondage to evil and incapacity for the good which is attested by universal experience. The great work of Christ is our emancipation from this state of bondage. "The Law," mere outward Law—the obligation of Duty which we all recognise—cannot give us the power to obey it. But it was just that power which God in Christ brought us, "that the requirement of the Law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Rom. viii. 1-4). We have here the real *saving power* of the Gospel. It is *power* for the higher life that we need. Salvation is essentially deliverance from bondage to "the flesh" in all its forms, to the freedom of life in "the Spirit." It is effected, not in any mysterious manner, but

because that quickening, or re-inforcement, or fuller power of the Spirit, which, as it is in us "naturally," is weak in view of the requirements of the Divine righteousness, comes to us through the revelation of God's Love in the Cross of Christ. When a man believes in God as the Cross declares Him; when he accepts the Divine Mercy that seeks him there; when he ceases from all attempts to justify himself before God, or in his own strength to gain righteousness before Him; when he simply receives into his heart the Divine Forgiveness and looks to God in Christ to work in him the true righteousness, the ineffectual warfare is ended, a new peace comes into the soul, a new power enters the life, even the power of God's Love in Christ. As Paul writes, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ"—and "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." That "peace with God" places the man on a new vantage-ground in the spiritual conflict, and that love "shed abroad in the heart" becomes, in Dr. Chalmers's famous phrase, "the expulsive power of a new affection"; a holy fire within our hearts, which, as it is cherished by us, is mightier than all

that is "of the flesh." The very principle of "the Law" becomes thus the inner principle of our life; in "the Spirit" we have God Himself, no longer outside of us, commanding merely, but *within* us, no longer a Lawgiver merely, but a loving Father, seeking to make us wholly one with Himself, able in the Spirit to give us the victory in all the strife. "The flesh" still remains, the conflict may never cease while life in the body lasts, the man may often fail and be sometimes worsted in the fierce inward battle, or be taken by surprise as if by an ambushed foe; but he knows now the secret of *power* if he will only cherish it and use it: "Walk in the Spirit, and ye shall not fulfil the desires of the flesh."

This is the "evangelical" doctrine of *salvation through Christ*, and it is the teaching of the New Testament concerning the Spirit that shows us most clearly its necessity and reasonableness. Every man is more or less conscious of his weakness in relation to the spiritual law of God (as it is, for example, expounded in the Sermon on the Mount), and when Conscience is awake and enlightened, knows himself to be a sinner in view of the reasonable requirements of the Divine righteousness, which in his own inmost self he consents to. He feels himself unable

to meet them, and if he is in earnest with the life of Duty, he is apt to despair. Now, it is *God* who has visited him in this knowledge of his Duty and in that call to a higher life ; it is really the Spirit of God within him in so far as that Spirit has as yet been able to possess his inner self—the “inner man” that Paul speaks of—that inspires him to seek the life of righteousness. What we have in Christ is that same God, coming in His Grace and Mercy to men in their weakness and sin, declaring His free forgiveness of all past sin and failure, and so manifesting His love by a sacrifice that surpasses all our previous thoughts of God, that, when believed in for ourselves, brings a new and fuller measure of the Divine Spirit within us, in virtue of which we are enabled to do that which was before impossible. *It is the Spirit that saves us.* Belief in the Gospel is only a means of opening our hearts to the incoming of the Holy Spirit. If our belief, however sound intellectually, does not open our heart to that Spirit, it does us no good whatever. And the belief that opens the heart to the Spirit is simply belief in God’s grace as manifested in Jesus Christ. The simpler it is, the better. For our intellectual satisfaction it may be necessary to have some

“theory of the Atonement,” or of the work of God in Christ, and the truer our theory, the more effectually will the Divine power of the Spirit come to us ; but for the reception of the saving Spirit theories are not necessary. It is sufficient if we can say, “The Son of God, who loved me and gave Himself up for me” ; “We have seen and known the love of God for us.”

Sometimes, in what are believed to be the interests of righteousness, the faith that saves has been charged with a large measure of what is human only. Men have been told what they are required to do and to believe if they would be saved ; the necessity of repentance, in the sense of contrition, &c., before they can take to their hearts the Gospel, has been pressed upon them, so that they are made to feel that the very things they are unable to do are the things that even the Gospel requires of them. But there is little or no *Gospel* in this. It is still “Law,” rather than “Gospel.” Repentance, in the sense of turning to God, is implied in the very reception of the Gospel, if a man understands what the Gospel of God’s salvation is ; but there are no impossible conditions laid down in order to forgiveness. The Gospel is the coming of God to men *in the Grace of For-*

givenness to do for and in them what they cannot do for themselves. It is the proclamation of God's *free forgiveness*, something *wholly* "of Grace," and not "of works" at all. Because He freely forgives us, He comes to *save* us. It is God's drawing nigh in His Holy Spirit to enter our hearts and to bring within us the power of which we feel ourselves to be lacking. All that we are asked to do is to believe in and take to ourselves His Grace in Jesus Christ. The man who does this, and so realises the love of God for him, will complete the "repentance" which is in its essence begun in his soul, and he will be found earnestly seeking to bring forth all those "fruits of righteousness" which are "the fruits of the Spirit." Otherwise, his "seeking salvation" has no meaning. If a man says that he believes the Gospel and yet brings forth no "fruits meet for repentance," or lives a life in which the passion for righteousness is not the dominating power, or in which Love does not reign, he simply shows that He has never so much as known what the Gospel of salvation really is or means, that He knows not God at all, "he hath not seen him, neither known Him," his "salvation" is a dream, and his religion a mere name, with no Divine reality inspiring it.

We have dwelt at some length on this subject because *the Gospel* is the great instrument of the Holy Spirit. There is a tendency in some quarters to-day to decry the Evangelical conception of "conversion," as illustrated, let us say, in the case of John Wesley. Wesley, it may be said, was truly a Christian man *before* what he regarded as his conversion. The word "conversion," however, is often an unfortunate one. That a man like Wesley was truly "converted" to the fear of God and the pursuit of righteousness long before his evangelical experience cannot be doubted. But so was St. Paul, and such an one is exactly in that case portrayed by Paul, before the man finds the full freedom and power of the Spirit. The case of Dr. Thomas Chalmers is an almost identical example, and what he says of his experience is well worth quoting. He tells of his awakening to the earnest endeavour to live for God and Christ and Eternity. Like Wesley, he had his resolutions, rules, prayers, earnest endeavours after Holiness. But, good as these were, they were all found to be ineffectual. "Some time about the year 1811," he writes, "I had Wilberforce's 'View' [of Practical Religion] put into my hands, and as I got on in reading I felt myself on the eve of a great revolution in

all my opinions about Christianity. I am now most thoroughly of opinion, and it is an opinion founded in experience, that on the system of 'Do this and live' no peace, and even no true and worthy obedience, can ever be attained. It is, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' When this belief enters the heart, joy and confidence enter along with it. We look to God in a new light—we see Him as a reconciled Father; that love to Him which terror scares away re-enters the heart, and, with a new principle and a new peace, we become new creatures in Jesus Christ our Lord" ("Life," by Hanna, vol. i. p. 186). These two typical instances of the Evangelical conversion of the two most influential preachers in England and Scotland respectively are here referred to because actual experience is worth far more than any amount of theory. Luther's case might well be adduced also. But it will be seen that, with both Wesley and Chalmers, as with Paul himself, the main concern was the attainment of real *righteousness* before God. A man is never truly converted *to God* unless his heart is set supremely on righteousness. The prior work of the Spirit has never, otherwise, been done in his heart, and, consequently, his very belief and confidence in the Gospel, in-

stead of bringing the Spirit in its fulness within him, may only harden him against the really *saving* influences of the Spirit.

The essential thing is the *new spirit* that enters a man ; but it must be remembered that this is not something that moves us mechanically : it *is* spirit, and it must be cherished as *our* spirit. And, while we maintain with all confidence the old Gospel as the “power of God unto salvation to every one who believes,” and the reality of that old door of “conversion” by which so many have entered the Kingdom, yet, if *by any means* the Holy Spirit of God has found such an entrance into a man’s heart as to have become the ruling spirit of his life, that man is in “a state of salvation,” whatever his *beliefs* may be. Belief in the Gospel is only a *means* of bringing the Spirit of God into a man’s life, and we are not warranted in saying that it is the *only* means. “The wind bloweth where it listeth, and thou hearest the voice thereof, but knoweth not whence it cometh, and whither it goeth : so is every one that is born of the Spirit.”

3. To each individual believer the Spirit gave *the consciousness and assurance of his forgiveness and acceptance with God—of his entrance into the relation of sonship to God.* This was not

left to his own reasonings merely, or to inferences which he might feel warranted to draw. He certainly did not have this consciousness of acceptance because, as is sometimes said to-day, "I *believe*, and therefore I know that I am saved." There are too many openings for mistake in such a confidence as this. *To what end* does a man believe? *What* does he believe? and what is the *effect* of his belief on his life? The consciousness of acceptance with God is based, of course, on *simple faith in the Gospel declaration*; apart from this we will not have it. But we are thus brought into such a real relation to God in His Holy Spirit that an assurance of our new relationship to Himself becomes ours, such as no mere reasoning on our part could give. It is "witnessed" to us by God Himself in the Holy Spirit. The love of God is not only believed in by us, but, said Paul, it is "shed abroad in our hearts by the Holy Spirit that is given unto us." "Hereby we know that we dwell in Him," John wrote, "because He has given us of His Spirit." There is here a deeper reference than one to the external manifestations of the Spirit. It was a Spirit they had *received*, and, as that Spirit entered their spirits, blending therewith and forming within them *the new Christian con-*

sciousness, they felt themselves possessed by a filial spirit : "the Spirit of adoption," or "of sonship," the very Spirit of Christ, God's own Son, was within them. "Because ye are sons," said Paul, "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." "For ye received," he says again, "not the spirit of bondage again unto fear : but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God." He bears this witness, not merely as an external gift bestowed, but as dwelling in, inspiring us, giving us a consciousness of God in a fatherly relation to us. God dwells in us in the same Spirit in which He dwelt in Christ, giving to Him that full consciousness of Sonship that so distinguished Him : in this filial consciousness we are permitted to share.

Christians have sometimes strangely fought shy of this doctrine of the assurance of salvation. It has been deemed presumptuous on our part to entertain it. Strictly speaking, it is not assurance of *salvation*, but of our forgiveness, acceptance, or sonship. If it were a certainty of final salvation, or an assurance produced solely by our own reasonings, then indeed it might well be dubiously regarded. But there

can be no doubt that the "salvation" brought to men through the preaching of the Gospel was one of which they were conscious and assured. Apart from this we cannot understand their expressed attitude towards God, how the answering love could be kindled in their hearts, or the ethical fruits of the Spirit be produced in them.

The idea of the actual witness of the Spirit of God along with our own spirits has sometimes been scouted as fanaticism and delusion. If it were implied that in some outward way the Holy Spirit spoke to us, then, indeed, it would be fanaticism to believe such a thing. But if the Spirit that enters the believer's heart be really the Spirit of God Himself, there should be no hesitation in believing that God can produce in the spirits of His children this witness to their sonship toward Himself. Our religious life is not one-sided merely. Not only does man meet with God, but God also meets with man. Although in the Spirit there is no *sensuous* contact, God can make His gracious, fatherly Presence known in the spirits of His children. It is just in this experience that we have the supreme proof of the reality of our religion. And it is done by that love of God which is not only declared to us, but is "shed

abroad in our hearts" by that Holy Spirit of our Father which imparts Itself to us as a Spirit of sonship. Such a witness is, indeed, of the very essence of the sonship. It belongs to the nature of the Spirit as it becomes ours. In His children's hearts the Spirit of their *Father* must become a spirit of *sonship*.

The same thing is implied in the assertion that believers are *sealed* by the Holy Spirit. "Now He which stablisheth us with you is God; who also sealed us, and gave us the *earnest* of the Spirit in our hearts" (2 Cor. i. 22). "In whom also, *after that ye had believed, ye were sealed* with the Holy Spirit of promise, which is the earnest of our inheritance" (Eph. i. 13, 14). The "earnest" was that part of the price which was paid by the buyer to the seller as a pledge that the full price should be paid. We have it still in the custom of giving "arles," or "earnest-money." Again, the Apostle says, "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. iv. 30). These sayings had, no doubt, more force when the Spirit was manifested among believers in external ways. But what is affirmed applies to all believers; it is spoken of "*the Spirit in our hearts*"—of the Holy Spirit

as "dwelling" in men ; it is the Divine attestation of our faith.

Perhaps the great truth of the *witness* and *sealing* by the Spirit has been too greatly neglected by the modern Church, and for this reason our religion is too much one-sided. If it were borne in mind, there might be less of the false confidence which is sometimes manifested amongst us, which, wherever it is seen, is an enemy to the real work of the Gospel, and more of the true and worthy confidence of the sons of God. If we were really to believe in this sealing by the Spirit "*after* we believe," there might be less of man and more of the power of God amongst us. But how are we to get it? Never from ourselves, but always from God. It is according to the New Testament doctrine of the Holy Spirit given to *all* who come to God through Christ. We must trust God to do it for us.

4. *Spiritual illumination* is another result of the gift of the Holy Spirit. We have a striking illustration of this in what is recorded as the results of the coming of the Spirit at Pentecost. Peter and his fellow-disciples were made as new men through the illumination of the Spirit. This spiritual illumination was promised by Christ when, according to the

Synoptic Gospels, He spoke of the teaching of the Spirit of their Father in them. According to John's Gospel, Jesus spoke of the promised Spirit as the Spirit of Truth: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you: He shall guide you into all the truth—and He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine and shall declare it unto you." And St. Paul, writing to the Corinthians, says: "We speak God's wisdom in a mystery—the things which had been hid aforetime—but God revealed them to us by His Spirit; we received, not the spirit of the world, but the Spirit that is of God; that we might know the things that are freely given us of God."

The entire New Testament is the proof of the reality of the presence of this teaching Spirit—this Spirit of Truth—in the hearts of Christians. It is the witness to a *special* illumination granted to the Apostles and others—"prophets and teachers," in the first Christian days, whether we regard this as coming directly from Christ in the Spirit or as the result of the new spiritual influx that was the consequence of the apprehension of the revelation of Grace in Him. It makes itself very manifest when we

compare other and later writings proceeding from the early Church with those which compose the New Testament. It would be a mistake, however, to suppose that the illumination of the Spirit was confined to the Apostles, or that it has wholly ceased. It was natural that the fulness of the primal energy should cease to manifest itself; not as a force that has become spent, but as one that becomes so widened in its operations that it is of less intensity in its previous, more limited, sphere; or, if we think rather of direct action, then it ceased to operate when its purpose had been effected. As the subsequent history of the Church showed, the claim to the possession of *special* inspiration was very liable to abuse. But there was a normal illumination and inspiration belonging to all Christians. Paul always wrote to believers as to those who had been, and might still be, taught by the Spirit; "he who is spiritual," he says, "judges all things." John also declares that the teaching Spirit is the portion of all Christians. "Ye have an anointing from the Holy One, and know all things" (or "all know"). "And as for you, the anointing which ye received of Him abideth in you, and ye need not that any one should teach you; but as His anointing

teacheth you concerning all things, and is no lie, and even as it hath taught you, ye abide in Him" (or "abide in Him").

But, it may be asked, has the Christian Church really been guided into all the truth? Has she not fallen into many errors, and are not Christians still divided amongst themselves as to what is true? There is a prior question, however—Has the Christian Church seriously believed in this teaching Spirit? has she really with open mind sought the truth, and nothing but the truth? has she been always willing to follow the leading of the Spirit of Truth?

We think now, however, of the individual Christian rather than of the Church. Well, it may be asked, Have not individual Christians often fallen into grievous error? have they not sometimes strongly resisted the truth, even when claiming the guidance of the Holy Spirit? This, of course, must be fully acknowledged. But we need here to remember the essentially *ethical* nature of the Holy Spirit's teaching. It is the Spirit of that truth which is one with righteousness. It is directly to the moral and spiritual nature that the Spirit appeals. It is primarily truth in relation to righteousness, to the things of Christ and the

Kingdom of God, that the Spirit teaches. We need also to remember that the Holy Spirit does not stand outside of us like an external Monitor, but is at the basis of our spiritual being, and can only act through the natures that we possess—through our own spirits. The Spirit teaches most effectually through our *experience*, which is often painful and prolonged. There is necessarily always a human element in all that comes to us from the Spirit. There is such even in the New Testament—in the *forms* of thought and speech that the Apostles adopted. The teaching of the Spirit came to them, as Paul says, moving them to speak, “not in words which man’s wisdom teacheth”; but these had to find expression in such words and forms of speech as were natural to them, and as would be understood by their hearers, while the realities of the Spirit’s teaching might be like those revealed to Paul in his ecstatic rapture, “unspeakable words which it is not lawful for a man to utter.” We may mistake the motions of our own spirits for the movement of the Divine Spirit. We have no right to believe that we are being taught by the Spirit unless that which comes to us is, *in its substance*, in harmony with the Spirit’s teaching as it is most fully expressed in

the New Testament, and as it shines in the light of Reason and the revelation of Righteousness, which are the work of the Spirit in every man. If, keeping these truths in view, we hold our minds and hearts open to the truth, we might receive far more guidance into Truth and genuine inspiration from the Holy Spirit than we do receive. The want of belief in the continued teaching of the Holy Spirit is one of our greatest wants to-day. Why should we not believe in it? "God is not dumb that He can speak no more." While the essential and permanent truth has been given us in the New Testament—in our personal experience in relation thereto, especially as affected by changed views of the world, there is great need for the continuous guidance of the Spirit of Truth, and the spiritual mind craves for direct intercourse with its God. It certainly seems a strange thing that we should believe that in days long past God, by His Spirit, taught and inspired men, not merely like ourselves, but standing on a lower level of life, so that we gladly go back to the word that came through them for our guidance and encouragement, and yet does not speak to ourselves to-day. Are we not in some danger of putting *the Book* between our own souls and the living God?

Men may certainly err, even while looking for and believing themselves to be receiving the teaching and guidance of the Spirit. Newman's beautiful prayer, "Lead, kindly Light, amid the encircling gloom; lead Thou me on," will come into the minds of some as an illustration. But Newman deliberately abjured the light of Reason, which is also the light of God in man, in harmony with which the light of the Holy Spirit always shines. There is no sense in a man shutting his eyes to the light that God has already caused to shine on him, and then praying for more light. If we would find more light, we must be faithful to that which we already have: "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath." Inspiration and direct Divine teaching have not ceased, although no individual can claim them in a *special* measure. There is a deep and abiding reality in the Spirit's teaching. "They shall all be taught of God" is a promise to the fulfilment of which only we ourselves set the limitations.

5. The Holy Spirit brings us *into a fellowship of life with God and with Christ.*

As Jesus had said to His disciples, "If a man love Me, he will keep My word, and My

Father will love Him, and we will come unto him and make our abode with him." So, in his first Epistle, St. John declares the object of his writing to be, "that ye also may have fellowship with us : yea, and our fellowship is with the Father, and with His Son Jesus Christ." As we have seen, the Holy Spirit is that in which God fulfils the promise, "I will dwell in them and walk in them, and they shall be My people, and I will be their God." "Ye are the temples of the living God." The Holy Spirit is the indwelling God. By means thereof God is not merely He "in whom we live, and move, and have our being," and who, as such, "is not far from each one of us," but also He who lives, and moves, and has His being in us as His sons and daughters, and through whom He seeks to manifest Himself, and to do His works in the world. This is our "high calling of God in Christ Jesus.'

And it is this that reveals to us the importance of that fellowship with *Christ* which the Holy Spirit at the same time brings us into. We have seen that the Holy Spirit is "the Spirit of Christ" as well as that of God, the Spirit of the Son as truly as that of the Father ; it is "Christ in us" as well as God in us. We are united with Christ in the Spirit in the

closest possible union : "He who is joined to the Lord is *one Spirit*." "Why," it may be asked, "should we thus have *Christ* in us as well as God?" The answer is, because God in His Holy Spirit, although within us, is also *above* us, calling us to that which we of ourselves feel unable to rise to and maintain ourselves in—to a life and service for which we realise our unfitness. But the Holy Spirit is at the same time within us as the Spirit of that Christ who did rise completely to the Divine Call, who met and mastered all our temptations, and who can enable us also, in union with Himself, to rise to the Call of God, to overcome all that is against us, and to realise the life and service of the sons of God. "Abide in Me," said Jesus, "and I in you"—in that close, vital union with Himself which is represented by the relation of the branch to the vine : "He that abideth in Me, and I in him, the same beareth much fruit ; for apart from Me ye can do nothing." In this indwelling of Christ—"Christ who *is* our life"—the power of the life of sonship and of service is ours, if we will only also abide in Him. Therefore we find Paul saying, "I can do all things in Him that strengtheneth me." Again and again he expresses his sense of the presence of Christ

within him. To him also came the assurance, "My grace is sufficient for thee: for My power is made perfect in weakness." And, as Oliver Cromwell said, "He that was Paul's Christ is my Christ also."

The Holy Spirit is thus in us as the power of the Christlike life of sonship and service. It is in this *life-Spirit* that we have our fellowship with the Father and with His Son Jesus Christ.

6. The Holy Spirit is the *Source of eternal life*.

"If," said Paul, "the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall also quicken your mortal bodies through His Spirit that dwelleth in you." "He that soweth to the Spirit shall of the Spirit reap eternal life." We may not view the Resurrection in precisely the same way as St. Paul viewed it; but the essential truth of what he affirms flows of necessity from the indwelling of the Spirit of God and of Christ as the accepted Spirit of our life.

If that Spirit becomes *our* Spirit, there has, assuredly, come into our life a Divine and Eternal element over which physical death can have no power. "The body is dead"—doomed to die—said Paul, "but *the spirit*"—

our own spirit, dwelt in by the Spirit of Christ —“is *life*.” The spirit is the formative power in each organism ; and if the same Spirit that formed the life of Christ, and that carried Him through death into the Eternal life in God, be the Spirit that is forming *our* life and personality, it will do the same work for us as it did for Christ—“each man in his own order.” It is entirely reasonable to believe with Paul, that that “ Lord who is the Spirit,” who is “ changing us into the same image from glory to glory,” shall yet, by the very fact that *His* Spirit is also *ours*, “ fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.” Not by a resurrection of the flesh, nor as if by some external working, but *from within*, “ as from the Lord the Spirit.” For it is verily “ the Spirit of Glory and of God ” that rests upon us.

CHAPTER VII

THE HOLY SPIRIT AND HOLINESS

HOLINESS is perhaps the most familiar word associated in our minds with the Holy Spirit. The term "Holiness" is often misunderstood, but that which it stands for is the ultimate end of all Christ's work for us and of all God's dealings with us—"that we may become partakers of His Holiness." It ought to be the chief pursuit of every man ; for it is not only certain that "without Holiness no man shall see the Lord," but it is in its attainment that we approach the highest ideal of life and find its *summum bonum*.

The epithet "Holy" as applied to the Spirit did not originally denote an ethical quality : it signified rather the peculiar sanctity, in the sense of elevated separateness, which belonged to the Spirit as that of God. Gradually, how-

ever, as the knowledge of God's true nature deepened, an ethical meaning came to be in some measure attached to the word even in the Old Testament. In the New Testament, although not invariably, yet almost constantly, the Spirit is regarded as essentially and supremely *holy* in the ethical sense of the word. It is necessarily so as the Spirit of that God who had come to be conceived as being distinctively an ethically pure and holy Being. In the opening of the Epistle to the Romans Paul describes the Spirit as "the Spirit of Holiness." It was such in Christ, from whom it proceeds to us.

The root idea of "Holiness" is that of *separation* from what is "common" and *consecration* to the Divine. This is its general signification in the Old Testament, where we read of holy things, places, and persons, and even objects devoted to destruction were such because set apart to God. Every person and thing belonging to God, the Tabernacle and Temple, the priests, the people, the land, every thing used in the religious ritual, were for that reason "holy." Holiness in the ethical sense is not necessarily implied. In the New Testament the ethical sense is always present. There, however, the idea of "Holiness" has *two*

applications, and it is important to note their difference.

1. It stands, in the Epistle to the Hebrews in particular, but also elsewhere, as expressing the element in which believers are accepted *in Christ*, in spite of their personal sinfulness and unworthiness: they are in Him and His offering “sanctified,” “cleansed,” made “holy and acceptable to God.” Nothing can be acceptable to Him save in that element of Holiness, which belongs to Him essentially. Humanity is sinful in itself, and is only made acceptable in the perfectly holy Christ. As our spiritual Head, He is our Representative before God. In Him our Humanity has been made at one with God in His Holiness. In our name He has ascended the Holy hill of God, and entered the Holy Place of our eternal inheritance. It is in Him, therefore—as the members of Christ—that men are accepted as “holy.”

It is in this sense that we read of the Gentiles being no longer “common,” or “unclean,” of God having “cleansed their hearts by faith,” of “the blood of the Covenant wherewith we were *sanctified*,” of the unbelieving husband being “sanctified” by the believing wife, &c. Such passages do not refer to actual personal Holiness.

2. But being so represented and accepted in Christ, the provision is also made for every man to become in his own person *actually holy*, to realise in himself that which is in Christ represented *for* him. This is made possible because the Holy Spirit, the Spirit of Christ, the Source of His Holiness, becomes the principle of the believer's life. The attainment of this Holiness is what is set before us.

The root-idea is still that of "separation" or "consecration." Christ was "the Holy One of God"—"separate from sinners" (not in the Pharisaic sense, but as having no part with that which is sinful or ungodly). For our sakes He "consecrated Himself" and prayed that we also might be "consecrated through the truth." Consecration to God and His service is, therefore, the root of Christian Holiness. The Holy Spirit in the Christian's heart separates him from "the world" in its sinfulness and ungodliness, and leads him to present himself unto God "a living sacrifice."

In this way is realised the idea shadowed forth by a ceremonial "sanctification" of Israel as a people "holy to the Lord." Israel was such outwardly by God's calling of the nation

as His own people, by His symbolical Presence in their midst, and by their observance of certain laws and ritual acts of "Holiness." Christians are made His "holy ones" or "saints"—a term constantly applied to Christian believers in the New Testament—by His calling them by means of the Gospel of Christ to be His sons and daughters, and by His actual indwelling in that Spirit which is the Spirit of Holiness. By this He effectually consecrates them to Himself, just as, "because they are sons," He sends "the Spirit of His Son into their hearts." As He had redeemed Israel of old from its outward bondage in Egypt, so has He redeemed all men from spiritual bondage and its results. They, therefore, belong no longer to the world, or to themselves, but to God. They are His people, "bought with a price, even the precious blood of Christ." As He made with Israel the Old Covenant of the Law, so He has made with us the New Covenant of Grace, the essence of which is the presence of His Spirit within us, so that we shall walk in His ways, keep His statutes, do His will, and have Him for our God for ever.

Holiness, Christian Holiness, consists simply in our holding ourselves as those accepted in

the Holy Christ, consecrated to God in Holiness, living and acting as God's sons and daughters, in obedience to His Holy Spirit in us. This is that "sanctification of the Spirit" through which we are "chosen unto salvation." Our final and eternal salvation depends on our having this Holiness wrought in us. Christ, by His Spirit, is able to conform us wholly to Himself, and to "present us to the Father, holy and unblemished and unreprouvable in His sight."

It is to be noted that this Christian Holiness, while it embraces the whole man, body and soul, as well as spirit, is primarily that of *the spirit*—of the spirit of our minds, dwelt in and possessed by the Spirit of God. A merely external "separation" or outward Holiness is of no account; it is something of "the flesh," rather than of the Spirit. True Holiness can only proceed from the Spirit of Christ received by us to be *our spirit*, cherished and lived in. Christ is the ideal Holy One of God, and therefore He to whom we are to be conformed. "Put ye on," says Paul, "the Lord Jesus Christ"; "Let this mind be also in you which was in Christ Jesus." It is into His own likeness that He, "the Lord, the Spirit," is transforming us. He is the perfect

Son who is to stand forth eternally "the First-born among many brethren." Therefore Paul laboured earnestly "that he might present every man perfect [complete] in Christ Jesus"; and his own supreme ambition was that he might "win Christ, and be found in Him," not having his own righteousness, which was of the Law, but that which is of God through the faith in Christ. This was not merely a representative, but a real, personal righteousness, to be attained through conformity to Christ, the One true, ideal Man. With this Spirit in us as our spirit—which is really Christ possessing us as our life—we are put in a position to follow Christ in the spirit, to obey all His sayings, and, in response to His working, to form ourselves in His image. For, while it is God who works in us, it is necessary for us to yield ourselves up to God and to "work out our own salvation with fear and trembling, since it is God Himself who is working in us." Without this Spirit of Christ as our spirit likeness to Christ is impossible, and many of His sayings will seem impracticable for us. How often have men stumbled at some of the sayings of the Sermon on the Mount! They are said to be impossible of observance amidst the complexities of modern life.

Obedience to some of them *in the letter* would indeed be impossible. But the very work of the Spirit is to deliver us from bondage to the mere letter, giving us to feel that that which is required is *life in the Spirit of Christ*—life flowing from that Spirit as a cherished principle within. It is not a new *legalism* that Christ would impose upon us. To take the mere letter would be to go back to Judaism; but, says Paul, “We are ministers, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” He knew nothing and no man, “after the flesh,” or in an outward way merely, not even Christ. It is quite possible to carry out *the spirit* of the whole of Christ’s teachings. To say that it requires a new order of society to make some of them practicable is to reverse the order of things. It is only life and action in every sphere *in that Spirit* that can bring about the true social order.

In our very anxiety for Holiness there is always a danger of our coming into bondage to the mere letter of requirements, sometimes requirements of man merely, and sometimes of the letter of the New Testament. The spiritual freedom of the Gospel becomes thus lost to us in an evangelical legalism. “For

freedom, did Christ set us free," says Paul. "Stand fast therefore, and be not entangled again in a yoke of bondage." Let a man's spirit be wholly yielded to God in Christ and possessed by His Holy Spirit, and then let him act freely and naturally, as the Spirit of Truth and Righteousness and Love within him shall lead him, with Christ before his eyes as his Ideal. There are those to-day who torture themselves by the supposed requirements of Holiness, and who repel others from Christ by their constant talk of self-denials and sacrifices. There is no rejoicing in freedom in their experience. Christianity has become for them almost as hard a yoke as that of "the Law" from which Christ has freed men. Holiness implies, of course, the denial of ourselves in all that is evil. A Christian man may also for his own sake, or for the sake of others, deny himself in much that is "lawful." But we must be careful how we *impose* such abstinences on others as *obligatory*, lest we thereby keep them back from Christ and from the one great sacrifice of self that will include all others that are called for. The real, all-inclusive sacrifice that God longs to see, but will not *enforce*—that which His Holy Spirit moves us even joyfully to make, is "the living sacrifice"

of *ourselves*, freely, fully, constantly, yielded to God. The true self-denial—that which Christ calls men to—is that of *self* as the ruling principle of life, and the acceptance of His Spirit as that which shall form the true self within us. The danger is that amidst all our partial self-denials *self*, in its radical self-seeking and self-pleasing, may still be alive and really the dominating power in our life. These may take the place of the one great, glad, and constantly maintained sacrifice.

In connection with this subject of Holiness there are one or two questions at which it may be desirable to glance.

1. Is it *entire sanctification* and *perfect Holiness* that are set before us?

There can be no doubt as to the answer. Christ “gave Himself for us that He might redeem us from *all* iniquity, and purify unto Himself a people for His own possession, zealous of good works.” We are called on to “cleanse ourselves from *all* defilement of flesh and spirit, *perfecting* holiness in the fear of God.” “And the God of peace,” the Apostle prays, “sanctify you wholly ; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ.” It is entire conformity

to Christ, not a partial likeness to Him, which is set before us. We are "foreordained to be conformed to the image of His Son"; and "every one that hath this hope in Him purifieth himself even as He is pure." It is even to likeness to God Himself that we are called: "Ye therefore shall be perfect," said Jesus, "as your Heavenly Father is perfect."

2. This implies, of course, that we can be saved both from *sinning* and from *sin*. We must distinguish between *sinning* in practice and *sin* as a tendency of our lower nature. The very essence of our salvation is deliverance from sin in both senses. The indwelling of the Holy Spirit makes it possible. The only question is concerning the *time* and *manner* of our salvation from *sin*. Christ is able by His Spirit within us to keep us from *sinning*. There is no necessity for any Christian man to commit sin. "These things write I unto you, that ye sin not. Whosoever abideth in Him sinneth not"—that is, does not live in the practice of sin: "whosoever sinneth hath not seen Him, neither hath known Him." We *may* sin, we *do*, alas! sin; but if we do, ours is the blame, ours is the guilt, and the danger. Christ has the power to keep us from all sin: "to Him who is able to *keep you from falling*"—"Faithful is

He that calleth you, who also will do it." Sometimes Paul's seventh chapter of Romans is quoted, if not in defence, yet in palliation, of sinning on the part of the Christian. But, as already said, Paul is there depicting the case of a man awakened to seek righteousness, but as yet without the Spirit of Christ. To his cry, "O wretched man that I am! who shall deliver me?" he gives the answer, "I thank God through Jesus Christ our Lord." Never let us belittle the power of the sacrifice of Him who died to redeem us from *all* iniquity by pleading for the necessity of continuing in sin. "What!" cries the Apostle, "shall we who *died* to sin continue any longer therein? God forbid!"

3. Is sanctification, or salvation from sin in the deeper sense of the word, *instantaneous* or *progressive*? Can all sin be at once *taken away* from the Christian, or the sinful nature be *instantaneously eradicated*?

This is a question constantly cropping up, and it requires careful treatment. To speak of sin being at once taken away is too much like looking on sin as if it were a thing, or an entity in the man that could be miraculously lifted out of him; whereas sin is not an entity but a *tendency* arising from that nature of "the flesh" that is common to us all. Certainly the

root of sin is a false self-love, or world-love, instead of the love of God, and this may be at once altered by the imparting of the new life-principle of the Spirit of Christ. This is just the meaning of regeneration. "The flesh" is no longer the ruling principle. But the old principle belongs to the very nature of "the flesh," and will still tend to assert itself. It is, indeed, derogatory to the Holy Spirit to say, as some do, that "the old man in us," or "the nature of the flesh," must remain in all respects as bad as ever, or may even grow worse, and to make "the new man" something like another person implanted in us. The flesh and the spirit meet in the central Ego, or person, and if therein the spirit is habitually dominant, the fleshly nature may not only be kept in subjection, but in large measure subdued, and made, if not dead altogether while we are in the body, practically uninfluential. Sanctification applies to our whole nature, and Christians are exhorted to "mortify"—cause to die—that which pertains to "the flesh." On the other hand, the belief that all sinful tendency has been wholly destroyed in us is apt to engender a false security which may be rudely surprised, and may prevent us from seeking that constant growth in Holiness to which we are called.

The error on both sides consists in *dividing up the personality*. While there are both "the flesh" and "the spirit" in us, there is only *one man* or person, who is dominated either by the one or the other. To be dominated by "the flesh"—the condition of the "natural man"—is to have a predominant self-seeking, Godless tendency. But if regeneration means anything real, this sinful or Godless tendency no longer rules the Christian man; he is ruled instead by a holy or Godward tendency. But the self may have formed *habits* which have become seated, as it were, in a region extraneous to his central being, which may still tend to assert themselves, or may lay the man open to temptation.

Again, it is the centre of the personality that has been changed, and it may take time and involve much conflict and suffering before "every thought is brought into subjection to the knowledge of the truth." We are still "made perfect through suffering." The sanctification of our being is not to be reached in an hour or in a day. Moreover, while he lives on the earth, the man has a bodily side, and, although *the body* is not the seat of sin, there are appetites and desires natural to the bodily side, which, while not sinful in themselves,

would, if unregulated, wrongly cherished or indulged, be sinful. It is also on the bodily side that those *habits* of which we have spoken are for the most part seated, along with other natural, it may be inherited, tendencies, and these may easily, unless closely watched and subdued, become sinful. For example, a quick-tempered man is such because of his bodily organisation : it is not primarily a matter of his spirit, but of his brain-cells. Therefore Paul says that it remains for those who have received the Spirit to “mortify the deeds of *the body*.” Of himself he said, “I buffet my body, and bring it into bondage : lest by any means, after I have preached to others, I myself should be rejected.” All this is so because the hour of “the redemption of the body” has not yet arrived. “Watch and pray,” said Jesus, “lest ye enter into temptation ; the spirit indeed is willing, but the flesh is weak.” It can never be safe to forget this counsel. Even to believers, possessed of the Spirit, Paul writes : “If ye live after the flesh, ye must die ; but *if* by the Spirit ye make die the doings of the body, ye shall live.” “Walk by the Spirit, and ye shall not fulfil the lust of the flesh.” It is only *if* we walk by the Spirit, or *let* the Spirit rule in us. These, in common

with many other sayings, show us that man has a constant part to play in this matter of Holiness as truly as God.

Sanctification, according to the New Testament, is not a sudden but a *progressive* work—a life-work, in short. “*Follow after Holiness,*” or “Pursue earnestly sanctification”—as something you are to realise ever more fully—is the exhortation. We are to “*grow in grace,* and in the knowledge of our Lord and Saviour Jesus Christ.” It is only gradually that Christ transforms us into His own image, not all at once, but “from glory to glory.” Many of the passages that are quoted in support of the idea of instantaneous sanctification and eradication of sin refer to the acceptance of sinners as holy in Christ—really to “justification,” not to the attainment of actual holiness.

A Christian man may certainly live free from all known sin : every Christian ought to do so, and if he is not earnestly striving so to live, he is in great danger of falling from grace and of coming short of that Holiness without which no man shall see the Lord. But may there not be some *unknown* sin which the Holy Spirit might show him if he had an open mind and a fully enlightened conscience ? May he not be in danger of excusing himself under some plea

or other for what is really sinful before God? A man who believes that all sin has gone from him is very apt to be like one who fancies his enemy has run away, when he is only lurking round the corner, or has but changed the garb in which he appears. Satan himself can come clothed as an angel of light. Holiness is not merely negative but positive. Perfect Holiness means perfect conformity to Christ, and that surely cannot be reached in an hour. To the open mind the Spirit of God is always showing more and more that is sinful, moving us to cleanse ourselves from *all* defilement of flesh and spirit, to sink to deeper depths of self-renunciation, to rise to higher heights of Holiness.

4. *Do any ever reach perfect Holiness in this life?*

This is a question that no one can answer but God, "who searches the hearts and tries the reins of the sons of men." St. Paul did not believe that he had reached it, although he strove earnestly after it: "Not as if I had already attained, or were already perfect, but I follow after." It will not do for us to be our own judges in this matter; for we "shall all be judged by the Lord." If we remember that our Ideal is *Christ*, and the standard con-

formity to Him, or even to God, we shall see that for any one to suppose that he had reached Christian perfection in Holiness would be rather a daring assumption, in making which he was very likely to be deceiving himself. The Ideal is an *infinite* one ; our duty is, like the horizon, ever on before us ; it is something we shall be for ever reaching after and going on towards throughout eternity.

5. If our Holiness is not perfect in this life, *how does it affect our final salvation?*

Must not that " Holiness without which no man shall see the Lord " be a *perfect* Holiness ? In one sense it is ; in another it is not. A plant may be perfect as a plant, although it has not yet bloomed into flower. A child may be perfect as a human child, although it is not yet a full-grown man or woman. Our spirit may be the right spirit, that Spirit of Christ in us which has the promise of all perfection and of all good, although our whole character has not yet been completely conformed to that Spirit. Holiness is essentially a matter of the *spirit*. It is the Holy Spirit of God possessing our spirit as the principle of our life—the Divine, unworldly, pure, and loving Spirit of Christ cherished as our spirit. So long as that Spirit possesses a man, leading him ever to

aspire after complete likeness to Christ, to search his heart that he may know his sins and shortcomings and seek deliverance from them, to follow earnestly after perfect Holiness, he need not be afraid. The Spirit of Holiness is *in* that man, and his perfecting in it is only a question, not of time indeed, but of Eternity. That man is *abiding* in Christ, who has undertaken to present us to the Father, holy and unblemished and unreprouable in His sight. As we have seen, it is *in Christ* that we are accepted, and it is as members of Christ that we shall stand before God and be eternally saved. The very best Christian at the last does not rely on his own Holiness, but on *Christ*. He has been accepted in Him, and, abiding in Him, he will say—

“I stand upon His merit—
I know no other stand,
Not e’en where glory dwelleth
In Immanuel’s land.”

Christ is the one perfect man who represents us all, in whom, as our Head, we are made at one with God. In Him is the perfect Holiness; and, while there is no “royal road” to Holiness, there is a clear “highway” thereto, in which “the wayfaring men shall not err.” It

is to look constantly to Christ in faith, as being able to keep us and to reproduce His image in us, and to cherish and walk in His Spirit. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

CHAPTER VIII

THE FRUITS OF THE SPIRIT

TRUE Christian Holiness manifests itself in the "fruits of the Spirit." The Holy Spirit is as a Divine fructifying power in our hearts. It is the "seed" of a new life which will, wherever it is cherished, produce the fruits which correspond to its essential nature, as surely as our fields will bring forth whatever kind of grain has been sown therein. There is in some minds a prejudice against "Holiness," as if it meant something weak and unnatural. But if we study those "fruits of the Spirit" in which Holiness is manifested, we shall see that they are just those virtues or qualities which by common consent go to form the highest, noblest, and most beneficent type of human character. It must be so, since they are the product of the Spirit of God Himself in man. Let us give a rapid glance at these "fruits of the Spirit"

as in his Epistle to the Galatians (v. 22). St. Paul enumerates them in contrast with the "works of the flesh." He mentions nine of these "fruits," and, although the list is not meant to be all-inclusive, it will give us a very fair conception of the kind of life which is the outcome of the Holy Spirit's indwelling. Perhaps they may be grouped in three triads: (1) as dwelling in our hearts; (2) as forming our spirits; (3) as marking our character and conduct.

I. "But the fruit of the Spirit is *Love*." Love stands first because it is the very essence of the Spirit of God and of Christ, and the fountain of all other Christian virtues. As Paul puts it in his "Psalm of Love," it is the greatest of all "spiritual gifts," the one abiding reality, apart from the possession of which all other gifts, all faith, all knowledge, all external charity, are as nothing.

It is this *Love* that possesses a Christian's heart, not to dwell therein merely, of course, but to be manifested in the life. It is not merely love to God or to Christ, but *Love itself* in its Divine truth and reality—the love that God is, in its human manifestation. It is this Love that distinguishes us as Christians: "By this shall all men know that ye are My dis-

ciples, if ye have love one to another." It is in virtue thereof that we are born of God : " Every one that loveth is begotten of God and knoweth God. He that loveth not, knoweth not God ; for God is Love." All acknowledge this in words ; yet how very imperfectly is this Divine Love cherished and manifested amongst professing Christians. We need to take the great truth that God is Love much more in earnest. Let us say to ourselves : " There is no use in speaking or preaching about God, in singing praises to Him, or in praying, unless we remember that it is *Love* that God is, and that it is only the Spirit of Love in our hearts that can make us His true children."

It is by no means easy always to cherish and manifest this Love. For the greater number of us, in our various relationships in the world, with our diverse temperaments, with our natural tendency to self-love, and in view, not only of the greater things of life, but of its daily cares, and the many petty annoyances we meet with, there is much that makes against it. Yet in the persistent endeavour to live in this Love lies the whole secret of that self-conquest which characterises life in the Spirit. For to " walk in Love " is, as we have seen, the same thing as to " walk in the Spirit." And if the Spirit of

God be indeed in us, we at all times know that deep within our inmost being that Spirit of Love is present, claiming us for its own in spite of all temptation to yield to a different spirit, pleading within us, and consciously either yielded to or resisted.

This Love, however, is not a mere soft, easy-going sentiment. It is the very Love of God, seeking expression in our spirit and conduct—a holy Love, one with Truth and Righteousness. While it “suffers long and is kind,” and persists in spite of all the ingratitude with which it may be met, it is not always “distributing sweets,” or speaking smooth things, or seeking merely to please people. Like Him whose Love it is within us, it ever seeks the highest good of others, even though in seeking this we may have to give them pain, and bring sorrow and sacrifice to ourselves. Christian men are often accused of the want of love just because the true love is cherished by them. In Jesus Christ we had Love incarnate; yet we know how hotly He scathed the hypocrites and religious traffickers of His time, and how He was moved by holy indignation. The Love that gave itself for us on the Cross was led to that sacrifice by the protest it made against formalism and hypocrisy. Because He truly loved men,

He would not yield to their wrong wishes, but let evil work its worst on Him, knowing that thus it would defeat itself. A love with no capacity for indignant opposition to evil would be but a cold indifference. The love that will yield rather than suffer unpleasantness or sacrifice falls back into mere self-love. Only it must be really *Love* that is cherished, and not the mere gratification of our own opinions, which becomes but another form of that self-love that is the real enemy of the Love that God is. It is a Love that will continue to bless in spite of all that is against it, and that, with all its regard for Righteousness, is ever merciful.

2. *Joy*. This was a striking feature in the experience of the first Christians. We read how the Thessalonians "received the Word in much affliction, [but] with joy of the Holy Spirit." "The Kingdom of God," says Paul, "is righteousness, and peace and joy in the Holy Spirit." But this joy is impossible without *Love*. The moment another spirit is suffered to rule us, our "joy in the Lord" dies out, like a flame that has been doused with water. This joy, like the love, is a natural fruit of the Spirit of "the blessed God" within us. It arises in part from what the Spirit brings to our consciousness of the love of God for us—His

gracious forgiveness and acceptance in Christ, His making us His children and heirs, His giving us His Holy Spirit as His own Presence within us and as the earnest of our eternal inheritance ; but it also follows from the very nature of the Spirit as that of *God*.

This joy marks the Christian as the truly happy man, not with the happiness that depends on "haps," but with the deep inner blessedness of a soul at one with God and conscious of the Divine presence and approval. Yet the Christian man is by no means *always* a happy man. Often he is most unhappy. Sometimes his want of faith and of submission to the Will of God are to blame for this. But often his knowledge of himself and his experiences in life inevitably damp his joy and make him unhappy. Our natures being what they are, and our knowledge so limited, there are many causes of sorrow in our hearts. The man who goes through life "singing all the time" does not approve himself to his fellow-men as truly human. Even Jesus had His sorrows, yea, His agony of soul, although the name "the Man of Sorrows" is by no means His proper designation. He had ever, except in what He bore as the Redeemer of men, the blessed consciousness of His Father's presence and approval.

He had a perfect trust in the wisdom and goodness of His Father's Will, even though it required from Him the uttermost sacrifice. His sorrow was thus being always turned into joy. So is it, as He said it should be, with His disciples. They share in both His sorrow and His joy. The man in whom God's Spirit dwells cannot give way to that "sorrow of the world which worketh death." He has, deepest of all within him, the Spirit of Him who, while far from being unmoved by the sorrows of His creation, or untouched by the ingratitude of His children, yet, as possessed of all wisdom, as seeing the end from the beginning, as conscious in Himself of the power "to do all things well," rejoices in His work. Yielding himself up to that Spirit, the Christian man can not only be, "in whatsoever state he is, content," but can even "rejoice in tribulation," knowing that its experience is working out important elements in his character, bringing more of God into his life, and that "our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal, weight of glory." It is our Christian duty to cherish and live in this Spirit of Joy, and so "glorify our Father who is in Heaven."

This joy is not merely the result of our own

reasonings and inferences, but is the direct working of the Spirit in our hearts. It is not a constant experience, because the spiritual life needs the shade as well as the sunshine, the dark nights and the winter cold and storm as well as the bright and sunny summer days. Sometimes it comes to us quite unexpectedly, from a source entirely beyond ourselves, and can only be accounted for as the working of the Spirit of Joy in our hearts. As Dr. John Owen remarks, "Of this joy there is no account to be given but that the Spirit worketh it when and how He will. He secretly infuseth and distils it into the soul, prevailing against all fears and sorrows, and filling it with gladness, exultation, and unspeakable raptures of mind" (Works, ii. p. 253). Although this experience may not be common, it is real.

3. There is *Peace*. This is already implied in "Joy." These fruits of the Spirit cannot really be separated: they are but different aspects of one reality, different forms of the one essential fruit. Peace is in one aspect necessary to Joy, in another it is its result. The Holy Spirit is the Spirit of Peace because It is the Spirit of "the God of Peace." The word rendered "peace" in the Old Testament meant "all good." Hence the common salutation,

“Peace be unto you”—meaning “Every blessing be yours.” To a people in the midst of foes Peace was the fundamental blessing. In the New Testament it is usually Peace in the deeper, spiritual sense that is intended. It is a threefold Peace: (1) Peace with God, apart from which there can be no real good; to the Christian, it is “peace with God through our Lord Jesus Christ,” the fruit of the great Reconciliation. (2) Peace in the heart as the consequence of such reconciliation with God: “the Kingdom of God is Peace.” (3) Peace in the spirit and life—a peaceable spirit, one that, as far as possible, “follows peace with all men.” In all these respects Peace is the fruit of the Spirit.

But what is most prominent here is the Peace that is wrought in the heart through the indwelling of the Spirit of the God of Peace therein, as opposed to the troubles and causes of disturbance that arise from the experiences of life in the world. As Jesus said to His disciples, “Let not your heart be troubled; neither let it be afraid. . . . Peace I leave with you; My peace I give unto you; . . . in the world ye shall have tribulation, but in Me ye shall have peace.” It is the peace that flows from letting the Spirit of the God of Peace possess our spirits; for “the mind of the Spirit is life and peace.” It

implies trust in God—a mind stayed on God—as when the Apostle exhorts, “In nothing be anxious: but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus.” But, while it implies *faith* on our part, it is a work of God through His Holy Spirit in us. As the Apostle prays, “Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.” It is the peace of God; not something that we ourselves bring within our souls, but the gift of God in the Spirit.

How often in our experience, in the midst of trouble from which *we* can find no relief; when the spirit is shut up within stone walls, as it were, against which we fling ourselves in vain; when the soul is stirred to its deepest depths by bereavement, and other painful experiences, and peace seems gone from us for ever; or when racked by fears and anxieties which we cannot throw off and from which we can discover no way of escape, we betake ourselves to *prayer*, and lo! it may be suddenly, or more gradually, the burden is lifted, the gates of our prison-

house are opened, the troubled mind experiences a strange composure, unaccountable to itself; fear and anxiety are banished, and a great *peace* wells up within the soul. Whence comes it? "From the depths of the subconscious self," shall it be said? It may well come to us through the subconscious; but it certainly does not arise from any *self* merely, apart from that greater Self on the bosom of which, as it were, the unconscious self reposes. It is "the peace of God which *passeth all understanding*," but is most real to its possessor. Still, for the *continuance* of the peace thus given us, there must be a *continuous* personal consent on our part. As the Apostle exhorts, "*Let the peace of God rule in your hearts.*" We may lose that which is thus given us by failing to cherish it when it comes.

This peace of God thus wrought in us by His Spirit creates a *peaceable spirit* on our part. The man in whom the Spirit of God rules is a peace-loving man. He abhors strife, although he may find it impossible always to avoid it. "If it be possible, *as much as in you lieth*, be at peace with all men," is the injunction. It is not "peace at any price" that is to be sought. "The wisdom that is from above is first pure, then peaceable." To care for peace alone too

often means stagnation, and to seek peace at any price may involve the sacrifice of all that is highest, and may lead, not only to the "grieving" but to the "quenching" of the Spirit of God. As Christians we must not forget that we belong to "the Church militant," and that the peace with which God seeks to bless the earth can only come as the result of many a hard-fought battle by the soldiers of the Cross. "I came," said Jesus on one occasion, "not to send peace on the earth, but a sword." The Spirit, we must remember, also wields a sword—"the sword of the Spirit, which is the Word [the truth] of God." Yet the aim of that sword, whether in our own hearts or in the world, is always a real and permanent Peace. And "the weapons of our warfare are not carnal, but spiritual." Carnal warfare, the sword of the flesh, has nothing to do with that of the Spirit. The one is of God, the other of man. Its use must often be abhorrent to the God of Love and Peace, and the man in whom His Spirit dwells will labour earnestly that "wars may cease to the ends of the earth."

4. *Longsuffering.* Here again we have that which characterises God Himself as the God of Love. When the wondrous revelation of His Name was given to Moses, it was that of "the

Lord God, merciful and gracious, *longsuffering*, and abundant in goodness and truth." In many other passages we read of the longsuffering of God. His Spirit in our hearts manifests itself in working the same quality in our spirits. The word in the New Testament is a form of one which means literally "long-minded," or "long-souled"—the mind or soul being thought of chiefly in its emotional capacity. A short-minded man is irascible, intolerant; he "has no patience" with those who oppose him, or who go contrary to that which he believes to be true and right. But *Love* "suffers long and is kind." The man in whom the Love of God dwells is long-souled. Like God, he bears and waits, hopes and believes all things, even for the evil-doer.

But it is not only with opponents and evil-doers that such longsuffering is called for. It is often very necessary with our friends, in our homes, our families; our business, political, and social relations; in our Church life, and in our relationships with other Christians. In all these connections we often meet with that which tries us and calls for the love that suffers long and is kind. Hence longsuffering is often combined with patience and mutual forbearance. "I beseech you," writes Paul, "to walk worthy

of the calling wherewith ye are called, with all lowliness and meekness, *with longsuffering*, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." If we kept more steadily in mind that this is the very character of God Himself—that which His Holy Spirit seeks and is able, if we will, to work in us—there would be much more peace in our hearts, more happiness in the hearts of others, and more unity and prosperity in our Churches. We should show to the world something far more God-like than that which we do sometimes present. There need never be any of that "squabbling" and unseemly strife that do such harm to religion and to souls if we would all cherish that Spirit of God which is *longsuffering*. We may well, therefore, earnestly repeat that prayer of Paul's for the Colossians: "that ye may walk worthy of the Lord unto all-pleasing—strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy."

5 and 6. *Gentleness* (A.V.), or *kindness* (R.V.) and *goodness*. It is difficult to state, with confidence, the different shades of meaning belonging to these two aspects of the fruits of the Spirit. The word "gentleness" in the A.V. is very attractive, and is, without doubt, included in

the idea that is sought to be expressed ; but it is not generally adopted. "Kindness" (as in the R.V.), is the most generally accredited rendering. Lightfoot takes the first word as "neutral"—"a kindly disposition towards one's neighbours, not necessarily taking a practical form" ; and the second as "active"—"goodness, beneficence, as an energetic principle." The first word is sometimes in the R.V. rendered "goodness" as a quality of God. It is associated with His longsuffering in Rom. ii. 4: "Or despisest thou the riches of His *goodness* and forbearance and longsuffering?" As it is the fruit of the Spirit of God (here also associated with longsuffering), we may take this as leading to the right significance of the word in the present connection. It is practically the same thing as "kindness." Bishop Moule remarks, "It is specially the goodness of kindness" ; "kindly disposition," says Dr. Garvie. In the Greek version of the Psalms it represents "For Thy goodness' sake, O Lord" ; "How great is Thy goodness!" "The memory of Thy great goodness." In its most literal significance the word contains the idea of "usefulness"—practical goodness or kindness, we might say. Its best illustration is perhaps what our Lord said about the goodness of God to all

in His causing His sun to shine and His rain to fall on all alike : “for He is *kind* to the unthankful and the evil.”

It is thus a universal, practical goodness or kindness, like that of our Heavenly Father, that constitutes this fruit of the Spirit. Goodness or kindness in a man—how beautiful and beneficent a thing it is ! Practical kindness—is it not just this that God wishes so much to see manifested amongst His children towards each other and towards all men ? Yet this is scarcely a fruit that we suffer to grow to perfection. How the human heart yearns for kindness ! A kind deed, a kind word even, a kindly welcome or greeting—how far it goes ! If our Churches were more the centres of *kindness*, real, natural, practical kindness (such as the Christian Churches were in the early days), we should not have occasion so frequently to deplore “the falling away from our Churches.” Kindness always draws. It may sometimes prove ineffectual, as does even the goodness of God. But He keeps it up ; He never changes ; His goodness is over all His works, and His Spirit within us would make our lives the expression of that kindness which dwells in His own heart and goes forth in His works to all men.

The other word, rendered “goodness” in

both A.V. and R.V., might mean also "active beneficence"; it is rendered "benevolence" by Dr. Weymouth. But it is probable that it has a wider significance. The other places where it occurs in the New Testament are Rom. xv. 14, "full of goodness" (Dr. Moule: "excellence in the widest sense"); Eph. v. 9, "the fruit of the light is in all goodness and righteousness and truth"; 2 Thes. i. 11, "fulfil every desire of goodness" (Greek, "good pleasure of goodness"). It represents Psa. lii. 3, "Thou hast loved wickedness more than *goodness*"; and 2 Chron. xxiv. 16, of David, "because he had dealt *well* with Israel and with God and His House." It seems to mean "goodness" in the ethical sense; but also in the widest and most comprehensive sense—whatever lay beyond the more restricted meaning of the previous word—it is "all *goodness*." A man in whom God's Spirit dwells can never be too good in any sense of the word. He can never be too kind, generous, or beneficent. He cannot, with all his "goodness," give complete expression to the rich, loving Spirit that dwells within him. He must say with the Psalmist of old, "My goodness extendeth not to Thee, but [it goes out] to the saints that are on the earth and to the excellent." But the Christian

man must add to this: "to the sinful and undeserving also," like the goodness of God our Saviour to ourselves.

7. *Faith.* It is impossible to say with certainty what the Apostle specially meant to express by the word (*pistis*) rendered "faith" in the A.V. In the R.V. it is rendered "faithfulness," in the sense of *fidelity*, and this has been widely taken as the meaning (Lightfoot, Meyer, &c.). Such fidelity or faithfulness is certainly a product of the Spirit of that God whose faithfulness is one of His most glorious attributes. The Christian man is a reliable man. The word has several times this significance in the New Testament.

But it may be questioned whether it has this meaning here, and whether in finding by this rendering what may seem to be a moral gain we do not suffer a spiritual loss. Dr. Drummond, in his "Commentary on the Epistle to the Galatians," retains "faith," remarking that "it is surely true that one of the fruits of the Spirit is an increase of that very faith by which we apprehend the Spirit." Much may be said in support of this view. Faith in this sense—specially strong faith—is specified in 1 Cor. xii. 9 as one of the special gifts of the Spirit, and in the thirteenth chapter it is this

that the Apostle has in view when he says, "If I had all faith, so as to remove mountains"; and again, in 2 Cor. iv. 13 we read, "But having the same spirit of faith, according to that which is written, I believed and therefore did speak." It is the faith by which Jesus said He did His mighty works, which He called on men to cherish and exercise, saying, "Have faith in God"; the faith of which He said to His disciples when they asked Him to increase their faith: "If ye have faith as a grain of mustard seed, ye would say to this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you."

Such faith the Holy Spirit can work in the heart; but we are often found sadly lacking in it. It sometimes seems that we are ready to trust in everything but just in God Himself. We all acknowledge our need of more faith, and like those disciples we pray, "Lord, increase our faith." But often, like them, we have not even a spark of *real faith* to be increased. Real faith does not doubt; it does not admit of degrees. As with a friend, or one to whom we entrust something of value, we either have *faith* in him or we have it not. If we have *faith* in him, we are at peace. If we only had this strong, undoubting, joyous faith in God, what might

we not do for God and for man ! And why do we not have it ? Solely because we suffer our doubts and difficulties and unbelief to rise up between us and the Spirit that is moving us to have faith. But surely, if that Spirit be indeed the very Spirit of God within us, we have in that fact the strongest possible reason for letting all our doubts and difficulties go, and for yielding ourselves up to God in a perfect trust in His Wisdom, Goodness, and Power, according to His Will.

It is not only faith in the power of God whereby the works of God may be done by us that the Holy Spirit works in our hearts, but also faith in God in all the aspects in which He is related to us—in His goodness, faithfulness, purposes, in His Presence with us, in His care over us, in the things that He has prepared for them that love Him, in His Holy Spirit in our hearts, the earnest of our inheritance. A man strong in faith is strong for all that is highest and best in life. The want of faith is our greatest loss.

The other meaning of faith, *i.e.*, *fidelity*, is not, however, necessarily excluded, but is rather implied. Lightfoot remarks, in a note on the meaning of "faith," that the Hebrew, Greek, Latin, and English words for *faith* "hover

between two meanings: *trustfulness*, the frame of mind which relies on another; and *trustworthiness*, the frame of mind that can be relied on." There is not only a grammatical and logical, but also "a close moral affinity between them; . . . they who are trustful are trusty also; they who have faith in God are steadfast and immovable in the path of duty" ("Epistle to the Galatians," pp. 154, 155).

But there is still another possible meaning. Faith may mean here *trustfulness toward man* as well as toward God—that spirit which the Apostle has in view when he says of Love that it "believeth all things, hopeth all things." God never despairs of *us*, and His Spirit in our hearts would fain lead us to despair of no one, to be trustful in our attitude instead of suspicious, hopeful rather than dubious. It is only by cherishing such a spirit that we can manifest one very beautiful aspect of "the Spirit of our Father," and at the same time most effectually help our fellow-men. To bring others to trust and trustworthiness we must trust them. If the threefold grouping that we have suggested be correct, this will be the special meaning of *faith* here. But in all the senses mentioned it is what the Spirit is working in our hearts.

8. *Meekness*—that is, mildness of spirit and manner, lowliness or humbleness of mind, the opposite of proud self-assertiveness, with its legal exactions, and of unforgiving self-righteousness. We cannot say that *meekness*, as we commonly understand it, belongs to God Himself ; but mildness, gentleness, forbearance, certainly do so ; and, just as the Spirit of our Father becomes in us the Spirit of sonship, so God's Spirit of Love shows itself in us His children as one of *meekness*. In Him who said, "Take My yoke upon you ; for I am meek and lowly in heart," we behold the human expression of a quality in God. But it should be observed that it was *in His heart* that this meekness dwelt, and that it was quite consistent with those expressions of indignation against evil to which we have already referred. There is a meekness which is not that of the heart, an assumed meekness, which is anything but Christlike. The meekness and lowliness in Christ's heart indicated His unwillingness to be hard on any who came to Him, to impose on them heavy burdens, or to make unnecessary demands. This was the Spirit of God in Christ—may we not say "the spirit of sweet reasonableness"?—and it is this same Spirit that seeks to possess us—an unassuming

spirit, that aspect of Love which Paul describes when he says, "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." It is the opposite of what we familiarly term "spiritual pride." As Peter says, even when we confidently state the hope that is in us, we should do it "with meekness and fear," and "with a good conscience." The worthy walk in Christ is "with all lowliness and meekness." Meekness belongs to the clothing which our spirits are to wear as "God's elect": "Put on, therefore, holy and beloved, a heart of compassion, kindness, *meekness*, longsuffering; forbearing one another and forgiving one another, even as the Lord forgave you." "Be clothed with humility."

It is surely beautiful to think that there is something in God Himself that this *meekness* answers to; it is wonderful; and yet, is it not just what is manifested in the way in which He holds Himself back in His Creation, so that He even lays Himself open to misunderstanding on our part—never invading our freedom, never swerving from His course of infinite wisdom, although man often thinks He should act otherwise than He does? Some shrink from meekness because it seems belittling to them; but it is only in the very greatest spirits

that it can dwell in anything like its truth and fulness.

9. We have, lastly, that which is translated in the A.V. "temperance," but in the margin of the R.V. and by other recent authorities *self-control* or restraint. Literally, it is "strength within"—the power of mastery over one's self. No virtue more deserves our attention. We have seen how real even in God is this self-control. His whole nature belongs to Him in perfect and eternal self-possession. We see it manifested throughout the whole life of Christ, and the Spirit of God seeks to produce it in all our lives. It is in this power of self-control that man is seen in his highest nature, for it is power to hold the whole nature in as by a central authority. It implies a self above the self, and it is just here that man most visibly touches God. We see how near we are to a higher Power that can meet with us and impart strength to us in our weakness. This power of self-control is, naturally, much weaker in some than in others, and it ought to be the aim of all education to develop and strengthen it. Its exercise is involved in connection with all those fruits of the Spirit in so far as the things of the Spirit are higher than, or even opposed to, the things of the "natural man"

or self. Yet there is a way of speaking about Divine Grace and of looking for Holiness and for Divine keeping that, if it does not actually weaken the power of self-control, fails to call it into exercise and to develop it, with the consequence that in the time of sudden temptation the man falls who thought he stood securely. Whilst we look to be "kept by the power of God," and put our whole trust in Him "who is able to keep us from falling," we must remember that Divine Grace operates through the human faculty, and that it must be we ourselves who exercise that faculty, not God or Christ. The want of this exercise leaves many good Christians weak when they should be strong. True, we are not to rely on our own strength; we are to be "strong in the Lord and in the power of His might"; but the Lord's strength must be made *ours* if *we* are to be saved. It is just this strength that the Holy Spirit can impart to us in our conscious weakness. Not that the Holy Spirit is to *will* for us, but to teach and strengthen us so that we shall will rightly and keep our entire selves under the control of our own spirit, filled and "strengthened unto all might" by the Spirit of God within us.

This self-control has, most probably, special

reference to all that would carry us away intemperately into excess of any kind. It involves the control of the appetites, passions, and emotions within the bounds of what is rational and fitting for a child of God. In this sense it is one with "temperance": "temperate in all things," says the Apostle.

To this self-control fittingly follow the words, "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof"; that is, they have crucified, in principle, all that is of the lower nature, so that it no longer rules them, and they keep all under strict control, according to the law of the Spirit and by the Spirit's power. It is thus that God, by His Spirit within us, is forming our spirits in His own likeness, and fitting us for His service here and for Eternal Life in Himself.

Such are the "fruits of the Spirit" as Paul enumerates them in contrast with the "works of the flesh." It is, no doubt, the Ideal rather than the actual that we have had thus set before us. But the actual can only be elevated by our keeping the highest Ideal steadily in view. To lower the standard in order to make ourselves feel more comfortable is the sure way to sink lower than we are.

Of course, just as there are other works of the flesh besides those that are mentioned, other fruits of the Spirit might be specified, such as the *Hope* that the Spirit causes to arise in the soul in which He dwells: "that ye may abound in hope, in the power of the Spirit." In general, it is just *the Christ-life* that the Christ-Spirit seeks to reproduce in us—that life of devotion to God, of trust in Him, of entire acceptance of His Will, of self-forgetting earnestness in His Cause, and of brotherly love and devotion to the highest well-being of our fellows. For the most part, all these fruits of the Spirit may be summed up in the one central power of *Holy Love*. Where this Love is planted deep within the heart and nourished by that Spirit of God which is deepest of all in the Christian soul, all the fruits of the Spirit will tend to appear, and it will chiefly depend on our response to the working of the Spirit in us whether or not they shall be manifested in our lives in their fulness. At the same time, we are not all constituted and situated alike, and it is a much harder struggle for some than it is for others to live the full Christian life. But God in His Spirit is "able to supply all our need."

It will be noticed that in what we have had

before us it is for the most part the gentler and more gracious qualities or virtues that are specified. It has been remarked that "Christianity transfers the supremacy from the stronger to the milder virtues," and that "the result in the growth of the spirit of sympathy in the world amply justifies the change," which would have been still more marked if Christians had not too often preferred the heathen worship of the stronger virtues to the Christian ideal, as set forth by Christ and His Apostles. This is true. But the stronger virtues are *presupposed*. Truthfulness, Righteousness as Uprightness, Honesty, Fidelity, Friendliness, Courage, &c., are taken for granted as belonging to the morality of even the natural man. If we do not cherish and cultivate those moral qualities which the Spirit of God in His universal working has caused to shine as Ideals before the mind and impressed as duties on the Conscience of man as man, there is little use of speaking of cultivating the gentler and more distinctively Christian virtues.

But the stronger virtues are not ignored in the New Testament ; only, that is given us which can lead to their right direction. They too are strengthened and inspired by the Holy Spirit. "God," says the Apostle, "gave us

not a spirit of fearfulness [or cowardice], but of power, and love, and discipline" (or "a sound mind"). "Be not ashamed therefore of the testimony of our Lord, nor of me His prisoner; but suffer hardship with the Gospel according to the power of God"; or, as elsewhere, "as a good soldier of Christ Jesus." There is a warlike as well as a gentle note in the Voice of the Spirit, a call to courage and to every manly virtue. The life of the Spirit as expressed in Christ was, with all its meekness and gentleness, the strongest, most manly and courageous, life we can conceive. We see the same Spirit manifested in the early Heralds of the Gospel and Soldiers of the Cross. It was the Holy Spirit of Love that sent men forth to preach the Gospel and extend the Kingdom in face of danger and of death, that bade them not be afraid of their adversaries, but to quit them like men and be strong:

"A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.
They met the tyrant's brandished steel,
The lion's gory mane,
They bowed their necks, the death to feel:
Who follows in their train?"

Perhaps the neglect of the cultivation and practice of the stronger virtues *in the Spirit of God and of Christ*—dominated and directed by that Spirit—is one of the chief reasons why so much evil remains unseated and why the Kingdom of God is not more manifest in the world.

Finally, we would not forget our Lord's saying, which "He spake of the Spirit which they that believed on Him were to receive" : "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." It is not only from the words and Person and work of Christ that the Spirit goes forth to men ; but he who through faith in Christ receives the Spirit becomes a channel through which the Spirit flows to others. Man is ever the chief medium of the Spirit to men. It is through lives lived in the Spirit of Christ that the Holy Spirit becomes most manifest and most influential in the world.

CHAPTER IX

THE HOLY SPIRIT AS THE PARACLETE

OUR Lord's teaching concerning the coming of the Holy Spirit to be an abiding *Paraclete* with His disciples brings before our minds in an interesting way the relation of the Spirit to us individually, as an ever-present Teacher and Helper. What the Holy Spirit was to be to Christ's disciples has been to some extent obscured by the unfortunate rendering of the term "Paraclete" by the word "Comforter." Had this word been intended to convey the sense of the Old English word *com-fort*, to strengthen, it would not have been so far from the meaning of the original. But there are grounds for believing that this was not the sense intended by the translators of the A.V., but that they meant it to express that idea of *consolation* which from very early times had come to be taken as the function of the

Holy Spirit. And it is in this sense that the word is still commonly taken. But the term which our Lord employed—"the Paraclete"—had a perfectly definite significance, a very much fuller one than is conveyed by "the Comforter." Out of deference to old associations, the Revisers retained that term in their text ; but they give in the margin, "or Advocate or Helper, Gr. Paraclete" ; and almost all recent interpreters adopt one or other of these two terms. No English word, however, fully expresses the ideas conveyed by the use of the term "Paraclete," and it would be best if that word could be commonly employed, like some other untranslated terms in the New Testament. For a full account of the matter reference may be made to Dr. Hastings' article in "The Dictionary of the Bible," Dr. Watkins' Appendix to St. John's Gospel in "The New Testament Commentary for English Readers," and an article by Professor Findlay in the *Expository Times* for July, 1901, vol. xii. From the last-mentioned writer we quote the following passages : "*Advocate*, as given in the margin of the Revised Bible, is the most literal equivalent (Latin, *Advocatus*) of *Parakletos*. . . . Literally, it denotes *called*, or *that may be called*, to one's side (to one's aid). It implies, not merely *help*

and *readiness to help* in the person invoked, but a claim for help on the part of the summoner. The Paraclete is to be *at the call* of Christ's people, being their pledged, their covenanted, Helper. The Paracletos (or Patronus, Advocatus) of Græco-Roman times was no mere professional pleader, engaged for the occasion and linked to his client, like a modern barrister, by his brief and his fee ; he was the standing Counsel of those he represented, the established patron and champion of his humble dependents. Originally this relationship was hereditary, and the Advocate was the head of the clan, bound by sacred family ties to those whom he served, who might expect his aid whenever public speech and influence were necessary to them or advice in difficult affairs. He was the friend at Court, the man whose word weighed in the State, and with whom his clients were proud to be allied, who was sure to stand by them and see them through in their wrongs and quarrels with the world."

In this light we can see the appropriateness of the term used in the Gospel and something of the fulness of the blessing implied. The Paraclete was a standing Advocate, Counsellor, Friend, and Helper of his clients. Christ in the flesh had been such a Friend and Helper to

His disciples ; and now that He was about to leave them (as they believed) their hearts were filled with sorrow. But He told them not to suffer their hearts to be troubled, for He was going to the Father as their Representative ("Paraclete" He is called in John's first Epistle), to prepare a place for them, to come again to receive them to Himself ; and, although His bodily presence should be no longer with them, He should send Another in His place to be their Paraclete in this world. That other presence should be with them in a more intimate manner than had been possible to Him while in the flesh : He should be *within* them and should abide with them for ever.

The Holy Spirit, then, is to be unto us all that Jesus was to His disciples while He was with them in the body, except that which appealed to their senses. In that Spirit *He Himself* should be with them in a new, fuller, and more intimate or interior way. The world should not perceive Him because it could not receive that Spirit which was to it unknown and invisible. The world had shut its eyes to the revelation of the Spirit's life that had been given in Christ ; "but ye know Him"—because they had known Christ, whose life was formed by that Spirit as His expression in the world ;

“for He abideth with you”—in Himself; “and shall be in you”—when He comes. And then He says, “I will not leave you desolate” (or orphans, perhaps like those unfortunate ones who had no Paraclete to stand up for them and help them), “*I will come to you.*” He should come to them *in* that Holy Spirit with which He was one. “Yet a little while and the world beholdeth Me no more; but ye behold Me; because I live, and ye shall live” (Margin, R.V.). Not only should *He* be with them in that Spirit, but also (of necessity) the Father who was in Him. Both the Father and the Son should dwell in them in that which is the one Spirit of both, uniting them thus in the closest union to Himself and to God: “At that day ye shall know that I am in My Father, and ye in Me, and I in you.” Again He said, “I go away and come to you.” “A little while, and ye behold Me no more; and again a little while, and ye shall see Me”—“because I go to the Father.” It is to be noted that it was *in the Holy Spirit* they should have this presence of Christ with them. The Spirit here is not simply identical with the exalted and glorified Christ. It is that Spirit of the Father which formed His life, with which He was identified, but which was, as it were, during His earthly

life, confined in His embodied personality ; obscured in some measure by the body of the flesh and by the limitations of earthly life. The Spirit therefore could only come in all the fulness of power when He had put off the flesh, and (although it is not specially referred to here) had completed the reconciliation of Humanity to God. Therefore He said, "It is expedient for you that I go away ; for if I go not away the Paraclete will not come unto you ; but if I go I will send Him unto you."

1. The Paraclete, therefore, is the Holy Spirit of God as that Spirit had expressed Itself in the Divine-human Personality of Christ ; and in the presence of that Spirit within us we have the actual presence and indwelling of God and of Christ. He is to be such a Paraclete to us as Christ was to His disciples in the days of His flesh. They were never afraid as long as they had *Jesus* present with them. If they lacked guidance, they had always Him to go to ; if difficulties arose, the Master could overcome them. When down-hearted and discouraged His presence revived them. We sometimes long for these days over again. "If Christ were only with us in person !" we say. "If we could but speak to Him and get His answer ! If we only had Him here to guide

our thoughts and direct our goings, to tell us what to do, to enable us in His service, to recall us when in error, to pray for us as He prayed for Peter, to strengthen and encourage us when in doubt or darkness!" But Christ is with us, able to be unto us all that we need, all that He really was to those disciples who companied with Him in Palestine, His visible, bodily form alone excepted :

"Though unperceived by mortal sense,
Faith sees Him always near,
A Guide, a Glory, a Defence :
Then what have we to fear?"

The want of the bodily presence is more than compensated for by His presence *within* us in the Holy Spirit. Only we must have *Faith*.

And God is with us in that same Spirit. His seat is in our hearts. God *is* Spirit, and never save as a spiritual Presence can we find Him. The Spirit that He is became incarnate and was expressed in human form in the earthly life of Jesus, and comes through that manifestation to dwell in our hearts.

2. The Paraclete is described as being distinctively *the Spirit of Truth*. This points (as we have already seen) to the illuminative or teaching power of the Spirit. It was such

illumination that the disciples stood so greatly in need of ; they could not rise to the full perception of the spiritual truth expressed in Christ's life and taught by Him. So, Christ said to them : "The Paraclete whom the Father shall send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There were many things which they were as yet unable to comprehend : "I have yet many things to say unto you ; but ye cannot bear them now. Howbeit when He the Spirit of truth is come, He shall guide you into all the truth ; for He shall not speak from Himself ; but what things soever He shall hear, these shall He speak, and He shall declare unto you the things that are to come. He shall glorify Me ; for He shall take of Mine and shall declare it unto you."

We still, at every stage of our Christian life, and in all that we endeavour to do for God, feel our need of illumination. The Truth is so illimitable, and new questions, or new aspects of old questions, are continually arising. We crave for light, if our mind has not gone to sleep. We need guidance too in our practical daily life, if we are to live truly to God. Often are we face to face with perplexing questions of duty as well as of knowledge. Well, the

teaching Spirit is with us, and experience finds it true that "if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not." Only, "let him ask *in faith*, nothing doubting," and not for selfish gratification, but "in the name" of Christ—as representing Him and as in His cause or service: "Whatsoever ye shall ask *in My name*, it shall be done unto you."

3. But is not the Paraclete also *the Comforter*, in the sense of imparting *consolation*? Certainly this is included in His mission. True, it is by no means *comfort* we should seek primarily, but guidance and strength to live truly and to serve God and Christ. There is always this limitation to be borne in mind with respect to these sayings of Christ: they have reference to His disciples as such, occupied in His affairs, engaged in His service: "If ye shall ask anything *in My name* I will do it." That means "as representing Me, as acting for Me." It is not for mere personal comfort or gratification that the Paraclete is promised, but for the service of Christ and the glory of the Father: "He shall glorify Me." "Herein is My Father glorified, that ye bear much fruit." This must be before all thoughts of personal comfort. That type of religion which dwells

much on "comfort" finds no encouragement from Christ. And it is dying out. Still, without comfort it is sometimes impossible effectually to serve Christ. There are times too when the Christian heart most legitimately craves for consolation. And to no portion of Scripture have men and women turned in their hours of sorrow in life and in the near presence of death for consolation more frequently than to this discourse concerning the Paraclete. "The fourteenth of St. John" is doubly hallowed by the use that has been made of it at the side of dying beds, and by the holy comfort it has brought to those who were shortly to close their eyes to this world. But it will be found that this comfort comes chiefly through the illumination that these chapters convey, through the knowledge they impart, through the assurance they bring of the presence of Christ with us as well as with God, to whom we can turn and on whom we can cast ourselves, and of the preparation He has made for us in the Eternal World—in "our Father's House on high." It is chiefly as *the Spirit of Truth* that the Paraclete becomes the Comforter. Perhaps, however, we ought rather to say that it is chiefly in this capacity that we *know* Him to be the "Comforter." For there is a

deeper realm of the soul and spirit in which the Grace of Christ operates to comfort and sustain in ways which we cannot trace, and to which we owe far more than we *know*.

4. The Holy Spirit should prove Himself *the Paraclete of the disciples in their struggles with the world and advocacy of the cause of Christ*. We have seen in a former chapter how the same promise of "the Spirit of their Father" was, according to the Synoptic Gospels, made to the disciples in their hour of need. In St. Luke's Gospel it is : "For *I* will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." This, of course, refers to cases of emergency, and gives no encouragement to the thought that by reliance on the Holy Spirit's help, while neglecting due preparation, and the fullest exercise of our own powers, we can serve Christ effectually. At the same time, without reliance on the Spirit's teaching and help, "the deep things of God" shall be hid from us, and without His presence in ourselves and in our word the sublimest eloquence will fail to do the most real work of God. All who strive to serve the Divine cause, whether by thought, or speech, or work, are entitled to rely on the aid of the Paraclete.

5. The Paraclete has also *a direct mission to the world*. The disciples were to go forth and be Christ's witnesses to the world. That is, they were so to present Him in His truth that the world should see its error in rejecting Him, and be led to receive Him. But they should not be alone in thus witnessing for Christ: "The Spirit of Truth which proceedeth from the Father, He shall bear witness of Me." *The Spirit of Truth*: the Truth which has not yet been perceived, but which has received expression and cannot be permanently hid, that Truth of Life, of God and of man, embodied in Christ and expressed in His teaching and life, His Cross and Resurrection, should yet shine forth as a holy, spiritual light from God, enlightening men's minds in the knowledge of Christ. As Paul said: "God hath shone into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Spirit should thus "convict" the world of *Sin*—especially of the great sin of unbelief and rejection of Jesus Christ, the Truth—"because they believe not in Me"; of *Righteousness*—"because I go to the Father"—because, that is, thus "justified in the Spirit and glorified," His Truth should be so attested by God as to carry conviction to the minds of men, as we see in the

instance of Paul's conversion ; and of *Judgment*—"because the prince of this world hath been judged," because a mightier power than that of Evil has been manifested, and brought into operation—that of the Divine Love, in the presence of which all evil is judged, and before which it must ultimately fall. We are not to imagine that it is in any magical or mystical manner that the Spirit acts, but by "manifestation of the Truth" to the minds and consciences of men. It is as the Spirit of Truth that He convicts the World of error, evil, and sin, makes it see and confess the true righteousness in Christ, and gives it to realise the certainty of judgment on all *wilful* error and evil.

6. There were *conditions*, however, on which the presence of the Paraclete with the disciples was based. We have already seen one of these : He comes only to those who are Christ's disciples and who are anxious to live and work for Him—"in His Name." The same thing is stated in another form as the condition of the indwelling of God and of Christ. "If ye love Me," He said, "ye will keep My commandments, and I will ask the Father and He shall give you another Paraclete, that He may be with you for ever." "He that hath My commandments and keepeth them, he it is that

loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." And, in answer to the Galilean Judas who asked *how* He should manifest Himself to them and yet be unseen by the world, He said : " If a man love Me he will keep My word ; and My Father will love him, and we will come unto him and make our abode with him." Again, in the fifteenth chapter, we read : " If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. *This is My commandment, that ye love one another*, as I have loved you. These things I command you, that ye may love one another." As He had previously said to them : " A new commandment I give unto you, that ye love one another ; even as I have loved you, that ye also love one another." The condition, then, is *keeping Christ's words, or commandments*, and these are all summed up in that great new commandment of *love one to another*. Now, if we remember that our Lord said that it was by keeping His Father's commandments that He abode in His Father's Love, that *Love* was the commandment for Him also, even a Love that knew no limit, manifested in His laying down His life for our sakes, and that the

indwelling of the Father in Him, or the source of His union with the Father, was this same Holy Spirit of which He here speaks, we shall see that we are here again led up to the perception that the essential nature of the Holy Spirit is *holy, self-giving Love*. It is by living in Love that we cherish that Spirit in us which is the presence of God and of Christ within us ; and this is so just because the essential nature of the Spirit is Love. There is no such mystery in this great truth of the spiritual indwelling of God and Christ as is suggested when it is spoken of as "Mysticism." We would enter an earnest protest against the habit of speaking of the plainest elements of spiritual Christianity as "Mysticism." Genuine Mysticism is a very different thing. What is promised is no mysterious descent of the Holy Spirit, nor any mystic rapture in God, but the going forth of that Spirit which proceeds originally from the Father, through the earthly manifestation of Truth and Love in the life and Cross of Jesus Christ as the Son of God, so that it becomes the very element and Spirit of our lives ; and, as God and Christ are essentially Love, it gives us the real Presence of both God and Christ in our hearts, or in the inner sphere of the spiritual and eternal life.

May we not go farther and say, in the light of Christ's whole teaching here, and especially of His assurance, "where I am there shall ye be also," that in that Spirit we have the presence, in some very real way, in that spiritual and eternal realm to which we in our spirits belong, of all who in that realm live with Christ in God and who are "one Spirit" with their Lord—both their Lord and ours.

CHAPTER X

THE HOLY SPIRIT IN THE CHURCH

LET us look now at the relation of the Holy Spirit to the *Christian Church*. Not that the Spirit is confined to that which any number of men may choose to designate "a Church," or even "the Church." While the inspiration which leads to the formation of a Christian Church is that of the Holy Spirit, in the constitution of any particular Church there may be much that is of man merely; there may be creeds drawn up, rites and requirements instituted, and observances maintained, which will bar out some who have the Spirit of Christ in them. No Church is perfect in all its arrangements, and there may be those who are possessed of the Spirit of Christ in great fulness outside all the recognised Churches. One of the most noteworthy signs of the times is the growth of the Christian spirit, in certain

of its most beneficent aspects, beyond all the Churches. How to relate itself to that measure of the Spirit is one of the most pressing problems before the distinctively Christian Church. As that Spirit extends itself abroad in the various relations of life, it shows itself as a Spirit of Brotherhood, of Humanity, of sympathy, of mutual regard and helpfulness ; it is a distinctively *social* Spirit. In view of its manifest presence and operation, the distinction between "the Church" and "the world," although *real*, is not the same as it was in the early Christian days. Yet, while we may sometimes witness certain aspects of the "fruits of the Spirit" even more fully manifested outside the Church than within it, it is not, from the Christian point of view, the fulness of the Spirit of Christ that is there. Certain essential elements that we have seen to characterise the Holy Spirit are wanting, and it is for the Christian Church to so relate itself to the movement of the Spirit outside it that these lacking elements may be supplied.

Sometimes "the Church" is spoken of as if it had an existence apart from the individuals composing it. But such a view has no foundation in the New Testament. There is, indeed, an *Ideal* Church pictured there and shining

before the spiritually enlightened in all ages, to which the actual Church must seek to be conformed. But the actual Church is simply the aggregate of Christian men and women in the world at any particular moment in whom the Holy Spirit dwells. They may belong to many different Churches, yet there is that in them which makes them one Body in Christ, and each particular Church, or union of Churches, is but the greater Church in miniature. The Ideal that stands before the Church as a whole stands also before each particular Church.

The Church is a *Divine creation*, although the forms in which it appears are necessarily human. It was the one Holy Spirit in all believing hearts that formed the Church, drawing together those in whom the same Spirit dwelt for a common life of fellowship and service of God in Christ through the Spirit. The Christian man cannot realise the fulness of his Christian life in isolation. The spirit of that life is one of sonship toward God, and, therefore, of brotherhood toward man—seeking to realise the Heavenly Father's thought of a family on earth united in the Spirit of holy Love. And not to some, but to each, not to officials merely, but to all, some measure of the

Spirit is given. Apart from its indwelling they are "none of Christ's." It is only by the union of all in whom the Spirit dwells that the presence of the Spirit in the Church as distinguished from that in individuals merely, can be realised and manifested. As each individual possesses only so much of the Spirit as his natural capacity enables him to receive, where there is a union of individuals there is a greater fulness of the Spirit's presence. As Jesus said, "Where two or three are gathered together in My name, there am I in the midst of them." It is by means of the united thought and action of *all* in whom the Spirit in any measure dwells that the fulness of the Spirit's presence and power in the Church is to be found. It was therefore a very serious departure from the Divine idea of the presence and action of the Holy Spirit in the Christian Church that was indicated by the famous saying of Irenæus, *Ubi Ecclesia, ibi et Spiritus Dei*—"Where the Church is there is the Spirit of God." The Church he had in view was one that was humanly constituted, and to say, as he did, that a man "cannot partake of the Holy Spirit who takes not refuge in the Church," or that "he who separates himself from the Church renounces the fellow-

ship of the Holy Spirit," was to confine the disposal of a Divinely bestowed gift to fallible human hands. This error found its complete expression when Cyprian maintained that the gift of the Holy Spirit is the exclusive possession of the Episcopate as "a close corporation," thenceforth identified with "the Catholic Church" (see Allen's "Christian Institutions," p. 129). Although, in its struggles with the vagaries of Gnosticism and of the more extreme Montanism, "the Church" may have thought itself driven to take up this position, and although it may have been overruled to serve temporary good purposes, this cannot but be regarded, from the standpoint of the New Testament teaching concerning the Holy Spirit, as one of the most disastrous mistakes that has ever been made in the history of Christianity; and it was made largely under the influence of one man.

The Holy Spirit belongs to all Christians—to the whole body of believers—and it must be according to the "mind of the Spirit" that all Christians and Churches of Christ should keep steadily before them the Ideal of the Church as it is found in the New Testament and endeavour earnestly to realise it. This is the more important because, as we shall see, the

Church is *necessary* to Christ in the Holy Spirit; it is described in one place as "the fulness of Him that filleth all in all." But it is manifest that if the receptacle be not adequate the *fulness* of Christ cannot enter it, and so cannot be manifested in the world, or do His work therein. Whatever keeps back or limits that "fulness" of Christ's presence and working in the Spirit has a very serious responsibility resting on it. We often lament the feebleness of the Church in the world to-day—relative feebleness, that is. The Church of Christ, if filled with His fulness, would not be feeble, but "mighty through God to the pulling down of the strongholds of sin and Satan," and to the up-building of the City of God. As Christians, devoted to Christ first and to our several Churches after that, we ought to ask ourselves seriously, What keeps the Church weak and deprived of "the fulness of Christ"?

In the New Testament the Church, in its relation to the indwelling Spirit, is represented under several impressive forms.

1. It is the *Home* in which the Heavenly Father dwells in the midst of His children. "Even as God said, I will dwell in them and walk in them, and I will be their God and they shall be My people"; "I will receive you and

will be to you a Father and ye shall be to Me sons and daughters, saith the Lord Almighty" (2 Cor. vi. 16, 18). So the Spirit of God is said to "dwell" in them as in a home (1 Cor. iii. 16). The Church is "the House of God"—His Dwelling or Home amongst His children. The Church, therefore, ought to be a real *Home* to all who will come therein—a brotherhood, a veritable family of those who are united by the ties of that higher kinship of which Jesus spoke when He said: "Whosoever will do the will of God, the same is My brother and sister and mother." It should truly represent Him who cried, "Come unto Me, all ye who labour and are heavy laden, and I will give you rest." If a Church fails to be a true home of rest to those who are invited to enter it, it fails, so far, to realise its Ideal, or to express "the fulness of Christ."

2. Naturally, the Church, as the Home of God through the Spirit, becomes a *sacred* abode. It is therefore frequently spoken of as *the Temple*, or *Sanctuary*, of the living God. Each Christian is such a Temple; but so are all Christians collectively: "in Whom [that is, in Christ] each several building groweth into a holy Temple in the Lord; in Whom ye also are builded together for a habitation

[a fixed or permanent dwelling] of God in the Spirit."

Of course, we all *know* better—but we have too largely transferred these terms, "House of God," "Sanctuary," "Temple," "Church" itself, to the outward building in which Christians assemble, and this has in some measure carried with it ideas appropriate to the conception of the *living persons* as the Sanctuary, Temple, &c., of God, in a way that has been a real loss. One of the chief distinctions between the old Dispensation and the new was in the perception that "God dwelleth not in Temples made with hands," but in those human Temples which He has formed for Himself. "Know ye not," asks the Apostle, "that ye are the Temple of God?" (R.V. "a temple"). Many who come to the outward Sanctuary seem to fail to realise that it is only a type or shadow, like that of old in Jerusalem, of the true and only real Sanctuary of that God who is *Spirit*. It is right that we should reverence the Place that is consecrated to the outward worship of God, and that we should preserve it from common uses; but it is sad when that reverence which ought to be given to our own bodies and to man as God's own chosen Sanctuary is given to mere buildings, however beautiful

and uplifting. Of the perfected City of God it is said : "I saw no Temple therein"—because *all* were filled by God.

3. Arising out of the conception of Christians as the Temple of God, there is the function of *Worship*. Here also we have something to learn from *the Spirit*. We are apt to think that we truly worship God when we assemble together for an hour in an outward building and join in praise and prayer, perhaps also in listening reverently to an exposition of the Word or exhortation from it, and contributing something to "religious purposes." Now, of course, the outward worship is necessary. As the expression of our deepest feelings toward God, it is so far real worship. It is something to be heartily entered on and conducted with all reverence and appropriateness ; it can never be made too beautiful and impressive. But, *what* is the true worship of God under Christianity as distinguished from that of the old Dispensation ? Jesus Himself stated this in very plain terms when He said to the woman of Samaria, " Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father ; the hour cometh, and now is, when *the true worshippers* shall worship the Father *in spirit*

and truth : for such the Father also *seeketh* to be His worshippers. *God is Spirit : and they that worship Him must worship in spirit and truth.*" This was spoken in direct contrast with the outward worship offered in Jerusalem and on Mount Gerizim. The "worship in spirit and truth" is not that which is offered on stated days and in certain places, but that of the man's deepest self, and therefore arising to God on every day and in every place. The Holy Spirit does not dwell within our hearts on Sundays only, nor are we His Temples only when we enter a sacred building. We do not leave that God who is Spirit behind us when we leave the Church : if God is with us at all, He is with us always, and every act should be an act of worship. Worship means *worth-ship*—rendering to God that which He is worthy to receive ; and surely He is worthy to receive much more than that which we offer to Him inside our Churches. While, doubtless, He is pleased to behold us in a right spirit singing His praises and engaging in other forms of outward worship, and, while this may inspire and help us to the continuous worship of the Father, it comes far short of that which He *seeks* from us as His children, and can alone be satisfied with. The value of such worship, and of the rites and

preaching associated with it, is, that it should bring us nearer to God, inspire our souls to His deeper, constant, more real worship, and guide and direct us therein.

Each Christian man and woman is a *Priest* before God. Through the coming of the Spirit to all, the separate and outward Priesthoods were ended, finding their realisation in the spiritual Priesthood of Christ, and through Him of all Christians. "Ye are," says St. Peter, "built up a spiritual House, to be a holy Priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ"; "ye are a royal Priesthood." So, in the opening of the Revelation, we read that Christ "made us to be a Kingdom of Priests unto His God and Father." St. Paul exhorts: "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable [rational] service [or worship.]" And James says: "The religious service which is pure and stainless in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world" ("New Testament in Modern English").

Surely the offering of ourselves to God, to

be His servants and agents in the world, and the carrying out of this in acts of love, is the "rational" worship of God, in distinction from that which is ceremonial only. This is our priestly service rendered to the Most High in His great Temple of the Universe, offered daily in that "Holy Place" in man's spirit which is His true sanctuary. We are very ready to assert that all ceremonial Priesthoods have been abolished : but we are slow to take up and fulfil our own individual, spiritual Priesthood, although it is just in this that man finds his highest dignity. Even in our Free Churches this is too often left to "the Minister," as something specially belonging to him : whereas, each Christian man and woman in whom the Holy Spirit dwells as His Sanctuary has a priestly office to fulfil. The Priest was a mediator between God and his fellow-men. So we are made spiritual Priests (all distinction of male and female, as well as all other distinctions, being done away) to carry up to God the burdens and needs of our brothers and sisters in the world, and to bear from God to them the blessings which He desires all to enjoy. It is in this way that the entire world may become the Temple of God, dwelt in by that Holy Spirit whose desired abode is the hearts of men as God's

loved and longed-for children. Our neglect of this our priestly office keeps back greatly "the fulness of Christ" in His Body the Church.

4. Very often in the New Testament is the Church spoken of as *the Body of Christ*. "We who are many are one body in Christ, and severally members one of another": "the Church which is His body." So in many other passages.

The Spirit *needs* a Body for its manifestation and service, and if the body be a maimed or imperfect one, the Spirit will necessarily be limited thereby, and the manifestation of the fulness of Christ will be impossible. To realise the importance of this aspect of the Church, just let us ask ourselves, what could our own spirits do, let them be ever so anxious, if there were no *body* through which they could speak and act. As the body without the spirit is dead, so the spirit without a body is powerless for action in this outer world. We sometimes hear the complaint that God or Christ does not *do* more. He could do very much more if He had an adequate Body through which to be manifest and work. Now, the Church, as composed of individual Christians, is to be that Body. Not an abstraction, but a living reality composed of many members. As in the body which our human spirit forms for its service

there are many members, *to each of which* some necessary office is given, so is it in the Body of Christ. All have not the same office, but all have *some* office to fulfil for Christ in the world. To each one is given some gift *for the common use*. And just as a human body is only healthy and efficient as it is a willing servant of the human spirit, so is it with the Body of Christ in relation to *His* Spirit. What the Spirit of Christ yearns for is a fitting, healthy, willing, ever-growing body, for His service in the world. It can never be too great, or have too many members; for it is only by means of this His body that Christ in His Spirit can "fill all things." But that body must be voluntarily presented to Him—won through love.

5. The body exists for the *manifestation* of the Spirit. Apart from this the Spirit would not be known to exist. For the success of the present work of Christ very much depends on *the kind of manifestation* which the Church makes of the Spirit that inspires it. The same thing applies, of course, to the individual Christians that compose the Church. "He that hath seen Me," said Jesus, "hath seen the Father." And He tells us *how*: because the Father dwelt in Him, and He in the

Father, and the Father did His own works through Him as His Body in the world. This is precisely the relation which He said His disciples were to bear to Himself—"I in them, and Thou in Me"—and it was by the manifestation of His indwelling Presence in His disciples that His work should be done in the world, and the world be led to believe in the Divineness of His mission. It was especially their spirit of Love that should make them known as His disciples. But, as in the case of Christ Himself, the *whole work* of the Church is a manifestation of the kind of Spirit that inspires it. This, then, is the high responsibility that rests on the Church : *to be a true manifestation of the invisible God to the world* ; not to exist for *itself*, but for God and His Christ ; to be a great, largely written, "living Epistle, known and read of all men." As is often said, the lives of Christians constitute the Book that the world reads and by which it judges our religion. "What manner of persons, therefore, ought we to be," and how careful to walk "in those good works for which we were created in Christ Jesus."

6. The Church exists for *the manifestation of the Truth*. The Spirit that seeks expression through us is, as we have seen, *the Spirit of Truth*. It is always through Truth in some

form that God makes Himself known to men. Paul said he sought to win men for God by "commending the Truth to every man's conscience in the sight of God." The mind of man is constituted so as to respond to the truth. "Truth is such that, having seen her, we cannot but bow before her."

The Christ who dwells in us made Himself and the Father known to the world as the Truth incarnate, "the Word made flesh." The very purpose of His appearance in the world was "that He might bear witness to the Truth." "Every one that is of the Truth," He said, "heareth My voice."

In view of the divorce that has for some time been showing itself between the intellects of men and the Christian Faith, it is important to remember that the Christian Faith is a form of *Truth*, and that men's minds would be just as responsive to all that is true in our Christianity, were it made clearly manifest, as they are to Truth found elsewhere. That is, of course, so far as intellectual perception is concerned. It is one of the primary duties of the Church of the Spirit to follow Truth at all cost, and to suffer no unworthy fears to hinder her in the endeavour to possess and state it in such forms as shall commend

it to the minds of the men of the present day.

To follow the Truth does not mean to hunt after novelties, or to at once embrace whatever may seem attractive, or in harmony with "the spirit of the age," which is not necessarily the Spirit of God. It involves much earnest seeking, deep honesty of purpose, much self-repression, and often *testing* by experience. To follow Truth, so as really to serve the Spirit of Truth, we must ourselves be *true*.

But we ought to be far more concerned for the Truth itself than for that which our ancestors deemed true, and which doubtless served their day, or for the mere forms in which the truth has been stated. The Truth itself is deeper than all our thought and greater than all our forms. As Christians, we have the very Spirit of Truth as our Teacher, and we exist to manifest forth what that Spirit teaches. If the Truth does not commend itself to minds formed in the intellectual image of God, there must be something deficient in our presentation of it. St. Paul says that the things of the Spirit are not received by the "natural man"; they are "spiritually judged [of]." But *the basis of truth* on which the things of the Spirit rest is

capable of such manifestation as to prove itself Truth before the minds of men, and the Spirit is always present to bring it home. Christ's first disciples were, we have seen, only gradually led into the truth. *Prophecy* (Spirit-inspired teaching) for long held a very high place in the early Church, and it still endures. Paul warned men not to despise it, lest thereby they might *quench the Spirit*, but to "prove all things and hold fast that which is good." The Spirit of the Lord is the Spirit of Liberty, of Freedom from all that would hinder or repress the growth of men in knowledge or in life—freedom from all restrictions and impositions of men. A Christian Church, and a Christian man, must be free to follow the Truth. Otherwise, how can they be able to be entirely loyal to the Lord of the True or to follow the leading of that Spirit which is the very Spirit of Truth?

Of course, we are thinking now of Christians united in the "one faith," in whom the Spirit of God and of Christ dwells. It is *Christian truth* that we are to pursue in our freedom. Our freedom is freedom *in* the Faith, or in Christ; when we go outside of this we go outside the specifically Christian Church. There is a sense, indeed, in which we cannot go out-

side Christianity, which can take up all truth into itself; but there is a possibility of our leaving the distinctive Christian truths behind us. It is the truth as it is in *Christ* that the Holy Spirit is promised to lead us into.

We have great need to seek more earnestly and to follow more willingly the guidance of the Spirit of Truth, "till we all attain unto the *unity of the faith, and of the knowledge of the Son of God*, unto a full-grown man, unto the measure of the stature of the fulness of Christ." How often do we hear the reproach that the Christian Church is not agreed as to what is the Truth. The reproach is just. It is most true that the essential thing is *the Spirit of Christ*. But it is *truth* that ministers the Spirit to men: the Spirit, in one aspect, "*is the Truth*." The Christian Church, if it would fully serve Christ, ought to have a distinct understanding—whether formulated in a Creed or not and certainly not to be *imposed* on men—as to what the essential or distinctive *Christian* truth is. It may be long ere this is reached; many things may for long be retained that are not essential, and even old forms may be clung to instead of the substance they were meant to express. On the other hand, such a latitude may be claimed as would really carry us

outside the Christian circle. But with the Spirit of Truth as our inspiration and Guide, we should not be afraid, and it ought not to be impossible for Christians to come to a common understanding as to what is the essential Christian truth—the “one Faith” of which the Apostle speaks—and to be able to state it in the light of all the truth that shines upon us to-day ; and until this common understanding is reached and formulated it will be impossible for the Church as a whole to manifest the fulness of Christ, or to concentrate its energies on the proclamation of that Truth which most effectually ministers the Spirit to men.

In view of the Presence of the Spirit of Truth as the Spirit of the Christian Church, it is to be greatly deplored that so many in our Churches seem to be contented with the smallest modicum of religious knowledge, and that not a few seem to be afraid to seek to know more. They are content to remain “babes in Christ.” They are intelligent and often keenly interested in other forms of knowledge ; but in Christianity, it seems to them that they have got all that is to be had, and that there remains nothing further to be interested in. How far we who are Ministers,

and how far our Church systems, are to blame for this are serious questions that ought to be pondered in the interests of Him whom we serve. When the professing Christian Church makes such a manifestation of the Spirit, can we wonder if the Intelligence of the world in a large measure turns away? We must learn to seek the full truth as a *religious Duty*—a Duty to God, in our service of Him. “Brethren,” writes the Apostle, “be not children in mind: in malice be ye babes; but in mind *be men*.” “And this I pray, that your love may abound yet more and more *in knowledge and all discernment*: so that ye may approve the things that are excellent [or prove the things that differ]”; “that ye may be filled with the knowledge of His Will in all spiritual wisdom and understanding—unto all riches of the full assurance of understanding, that ye may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.”

7. The Body exists for various forms of *ministration to the Spirit*.

This purpose is realised by each member faithfully employing the gift bestowed on him, and so fulfilling his function in the Body of Christ. “There are diversities of gifts, but

the same Spirit ; and diversities of ministrations, and the same Lord. . . . But to *each one* is given the manifestation of the Spirit to profit withal [or, for the common good].” It is done by some who have the gift of *preaching* the Gospel of the Grace of God, or of *teaching* men in the knowledge of Christ, or of *exhorting* to the Christian life and service. It is done by *pastors* who shepherd and feed the flock of Christ under the guidance of the great Shepherd of the sheep. It is done by the various office-bearers in our Churches, who give their time and attention to the things necessary for the Church’s work. It is done by those who contribute to the support of Christian agencies. It is done by the various forms of loving ministration in which Christian men and women engage in relation to their suffering, or less fortunate, less or otherwise gifted, brothers and sisters. No one is without some gift to be used for the common good, some talent to be employed in the Master’s service, something to be expended in the cause of God. However small our talent may seem to us, it is given to be used, and will with use be increased ; however humble our function, it is a necessary and an honourable one. It is just by each one finding out what he can do

and doing it cheerfully, in the strength which the indwelling Spirit is sure to supply, that the Christian Church becomes the effective instrument and Body of Christ. There is no limit to the services which Love will prompt us to render.

But it is also done by simply *living* the Christian life, studying to walk worthy of our high calling. By our habitually breathing the Spirit of Christ and bearing in our lives the fruits of the Spirit we may often render a more effectual service than by means of special but less personal deeds. The Spirit passes from heart to heart: example, influence, that of love especially, are the wings on which He moves. Not only in the Church, the Mission field, the Sunday School, the Council Chamber of the Nation, or of more limited Communities and Associations; not alone in the wide fields of Literature, Music, and Art—for those who are gifted to enter them; but in the home, the workshop, the mart, the shop, the counting-house, are there spheres for the quiet, unostentatious, but most effective, manifestation of, and ministration to, the Holy Spirit of God and of Christ. And, indeed, if this is wanting, all other forms of ministration will in great measure lose their value.

There are two forms of service to the Spirit which we must specially refer to as required of the Church—that is, of Christians, individually and collectively.

1. *Missionary service.* It has been well said that the Christian Church is essentially a Missionary Church. The Holy Spirit that is its life is a Missionary Spirit, even the Spirit of that God and Father who is so earnestly *seeking* His children in this world of Time and Sense, as His Spirit showed Itself in that Christ to whose self-sacrificing mission the Church owes its existence. All particular Churches, too, have had their origin in missions at one time or other. Had it not been for the Missionaries of the Cross, we in Britain should have been still sitting, more or less, in the darkness of heathenism. The Spirit that is in us is therefore a Missionary Spirit, and it seeks through us to continue and complete that which Christ in His flesh began in the world.

We have already seen the absolute need there is of the *mediation* of the Spirit if the world is to be enlightened and saved with the salvation of God. Why are there myriads of heathen abroad, seemingly left to sit in the darkness, blindly feeling after God, and yet

not finding Him? And why should there be tens of thousands at home utterly regardless of religion, "without God and without hope in the world"? It is not because they have been *left* by God uncared for. He is earnestly seeking them; but He can only become manifest to them, and find them, through the instrumentality of that Body which he has formed for Himself in the world—the Church. How that Spirit of the all-Father must yearn to be manifested to and find those children who are groping after Him in the darkness, and those who are wandering all heedless of His Love! How must Christ still find Himself "straitened" because of the slowness of the Body to answer to the movement of His Spirit, or to furnish itself with members for His service! How He must long to "see of the travail of His soul and be satisfied"! He has given *Himself* for the salvation of the world: He has been able to pass in His Spirit into our hearts; but He can never be satisfied till He has been preached to all, and "the knowledge of the Lord cover the earth as the waters cover the sea." How can that darkness ever be lifted except we to whom the Light is given bear it onwards into it?" "How can they hear without a Preacher,

and how can they preach except they are sent?" It was not Paul alone who was a "steward of the mysteries of God," that he might preach them among the Gentiles. Every soul enlightened from above is such a steward. He has this trust in some measure committed to him; he is responsible to God for it, and may say with as much reason as Paul, "Woe is unto me if I preach not the Gospel," or cause it to be preached. From the moment that the all-sufficient Spirit of Christ entered His Church the Church has become responsible for the enlightenment and conversion of the world. God looks for this service at our hands, and He moves us to it by His Holy Spirit within us.

2. The other special aspect of service at which we would glance is what we commonly term *Social service*—the effort to make the society in which we live that which God means it to become. The cry of to-day is for "a Social Gospel," "the uplifting of the masses," "the re-construction of Society." Much of this work, however, belongs to *Society as such*; it is required by humane and moral principles, quite apart from religion. It is not the primary or immediate work of the Christian Church. But to the Church, as the organ of the Love

of the Universal Father and God of Righteousness ; as existing for "the preaching of the Gospel to the poor," for continuing the healing and helping work of Christ, for establishing the Kingdom of God on the earth, that work also belongs. It is for the Church to bring the necessary *inspiration* to Society, and only through the Spirit that dwells within her can the work be perfected and made permanent.

This Social mission, of course, includes "Politics," and the political field has often proved a dangerous one for the Church to enter. But we think not now of "party politics." With "parties in the State" Churches as such have nothing to do. When the Church allies itself with any particular "party," it causes a serious limitation to the action of the Spirit. But wherever justice or liberty are involved surely those who are animated by the Spirit of God are called on to make their influence felt. What use is a Church in a nation if it is to be silent in the presence of injustice, wrong, or oppression? If "for freedom, Christ has made us free"; if "where the Spirit of the Lord is there is liberty," then, surely, the Church that is animated by that Spirit should stand forth as the Champion of Liberty. If the Spirit

that is in us be indeed the holy and loving Spirit of God, how can that be made manifest to the world, or find the expression that it seeks as such a Spirit, unless those in whom it dwells by voice and action maintain the cause of righteousness, of justice, of love, and therefore of, as far as may be possible, "equal opportunity" to all men? And ought not the Church that is the home of the Spirit of "the God of Peace" to make its influence felt on the side of Peace—of every movement that would wisely bring the horrors of war between nations and the strife between capital and labour to an end by means of the institution of rational agencies for the settlement of disputes?

The Church has too little influence because forgetful that its Commission and its very existence are based on the supreme and universal *authority* of Christ: "He is Lord of all." "All *authority* hath been given unto Me in heaven and on earth," said Christ. "Go ye *therefore*, and make disciples of all the nations": "and lo, I am with you always, even unto the end of the word." He is with us *on that condition*. And if He be indeed with us, surely "He that is with us is more than all that can be against us"; and, while

prepared to suffer, if need be, for the truth's sake, we ought to take up more bravely than we do the weapons of our warfare, consecrated by the Cross, speak the Word "in season and out of season," caring neither for personal nor ecclesiastical interests, but for that cause of Righteousness, Truth and Love, of Purity, Justice and Liberty, and, above all, of the spiritual enlightenment and personal Salvation of men, that has been committed to us by God. To these very ends the Spirit is given to us. If the Christian Church be indeed "the Church of the living God," the Body of His Spirit, then it ought to be *supreme* in every land. Not indeed as arrogating to itself supremacy, or as a great corporation claiming temporal possessions and wielding secular power, or exercising an external authority over men, but in the might of its influence on behalf of all that is good and true, righteous and beneficent, of all that is God-like in the world.

CHAPTER XI

THE SPIRIT OF ORGANIC UNITY

THE subject of “the *Unity* of the Spirit ” calls for special attention. Our Lord prayed earnestly for the unity of His disciples, “that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us.” This oneness was to be the convincing proof of the Divineness of His Mission: “that the world may believe that Thou didst send Me.” And again: “that they may be one, even as we are one”; “that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.” Judging from the context, this unity was to be one of Love—unity in the Holy Spirit of Love. In the Epistles this unity is very frequently referred to and insisted on. It is a unity of the Spirit as forming the Church

as its body in the world—a *vital* or *organic* unity. “For,” says St. Paul, “as the body is one and hath many members, and all the members of the Body, being many, are one body, so also is Christ”; “and whether one member suffereth, all the members suffer with it, or one member is honoured, all the members rejoice with it. Now ye are the Body of Christ, and severally the members thereof.” This conception of Christian unity runs throughout the New Testament, and believers are earnestly exhorted “to keep the unity of the Spirit in the bond of peace.”

If the Spirit of God in Christ is the *vital spirit* of the Church, or of Christians in general, then we should have here the very highest manifestation of vital or organic unity. This kind of unity belongs to the very idea of *life*. It is the unity in diversity of functions and organs, each organ acting, not for itself merely, but in the service of the body to which it belongs, and all co-ordinated under the idea, or spirit, or life of the organism as a whole. It is by means of such an organism that the spirit or life-principle of the being finds expression and realises its life.

Since this is the kind of unity which is predicable of every living body, let us now

consider its application to the Church as the body of the living Spirit of God and of Christ. It can scarcely be said that "the Church," as visibly presented to men, has realised its Lord's Ideal of such a unity as should convince the world of the Father's presence in Him and lead it to faith. But it should surely be the earnest desire and endeavour of all His followers that their Lord's Ideal should be realised. It is to be feared also that we are in the habit of viewing this "unity of the Spirit" in far too narrow a way.

1. It implies (while it transcends) *Church organisation* in the usual sense of the term. That Christians should unite and become organised in Churches for common worship, edification and service is a natural outcome of the indwelling Spirit. Christian Churches (as we have seen) were first formed simply by the impulse of the common Spirit that dwelt in all believing hearts. They sprang up in various places; but, while they were united in a common Spirit, there was no outward bond of union among these several Churches, or any external corporate organisation. The Apostles, whilst alive, took a general oversight of all these Churches, and appointed suitable officials in them, or confirmed the appointments

made by the congregations. "The account of the earliest condition of the Church, whether taken from the Acts of the Apostles or from the Epistles of St. Paul, reveals an independent self-governing community under the guidance of the Apostles St. Peter and St. John"—organising itself "under Apostolic sanction, on a plan borrowed from familiar social custom" (see Principal Lindsay's *The Church and the Ministry in the Early Centuries*, chaps. i. and ii.). The Churches of the later Apostolic and of the immediately post-Apostolic age, Professor Harnack says, "stood to each other in an outwardly loose but inwardly firm connection, and every community by the vigour of its faith, the certainty of its hope, the holy character of its life, as well as by unfeigned love, unity, and peace, was to be an image of the Holy Church of God which is in heaven, and whose members are scattered over the earth. They were further, by the purity of their walk and an active brotherly disposition, to prove to those without—that is, to the world—the excellence and truth of the Christian faith" (*History of Dogma*, vol. i. p. 151). We have abundant evidence of the Spirit of Love that animated them and of the impression it made on the world around

them. "See how these Christians love one another!" was no ironical saying in those early days. Although there was no outward organisation, the idea of the *unity* of the whole Church as the one Body of Christ was always kept in view. As late as the middle of the third century "all the Churches of Christ," Tertullian tells us, "were one great Church, because they gave each other the salutation of peace, because they regarded each other as brethren, and because they practised the interchange of hospitality" (Lindsay, p. 268). That was what bound them together and made them one, not any external polity, however slight. Even in Apostolic times, however, there were some who separated themselves from their fellow-believers, and it is to be specially noted that, *even though there was no outward bond of union*, such separation made in Paul's view an unnatural *schism* in the Body of Christ. All this shows us that there may be a real and most effective *unity in the Spirit*, and an effective Body for Christ, without any outward corporate union.

2. It is natural, however, that *Churches of a common order*, or holding a common principle of Church life, should organise themselves for the maintenance and service of that common

principle. This is their vital principle in a secondary sense—their ecclesiastical, as distinguished from their deeper Christian, principle. But, although individual Churches became organised with their Presbyters or Bishops, it was long before there was any organisation of these Churches as a whole, or under any particular form of government. This was first reached under pressure of the State, and it culminated afterwards in the great outward corporation of Rome. In this process of the organisation of the Church, unfortunately, unity in opinions, and in a merely nominal acceptance of the letter of the faith as laid down by “the Church,” took the place of the earlier and truer unity of the Spirit. “The Christian unity,” says Dr. Arnold, “was a unity of goodness, and affection of good men for one another, because they mutually loved God. But so soon as this was changed for another sort of unity in which bad men could also be partakers—then the unity of which St. Paul spoke so earnestly was lost, and men ceased to be one with each other in the Father and the Son.”

After the Reformation various systems of Church order were adopted as seemed best fitted to serve the conditions of time and place.

In some countries Episcopacy was continued, in others Presbyterianism was adopted. Later, an endeavour was made to go back to the primitive Congregational Independency, the chief differences arising on the question of Baptism. The various Methodist Churches had, of course, a still later and special origin in the great evangelical revival under John Wesley. Now, all these Churches, and others, hold, as a secondary principle of their life, a special belief in the desirability of a certain Church order. It is natural, and even necessary, that they should seek some outward organisation in order to give expression to that principle. Even Congregational Churches cannot stand altogether alone, each in isolation. That would be a false independency. It becomes necessary to have some kind of organisation which shall enable Churches of a common order to act together, and so give expression to certain aspects of that unity of the Spirit which is such a vital Christian principle. As the great Independent, Dr. John Owen, laid it down : from Christ the Holy Spirit of love proceeds which alone can lead to a true union of Churches as His Body, and it is incumbent on each particular Church to enter into such union with other Churches. "No Church is

so independent as that it can always and in all cases observe the duties it owes unto the Lord Christ and the Church Catholic by all those powers which it is able to act in itself distinctly, without conjunction with others. And the Church that confines its duty unto the acts of its own assemblies cuts itself off from the external communion of the Church Catholic; nor will it be safe for any man to commit the conduct of his soul to such a Church" ("True Nature of a Gospel Church," Works, vol. xvi. p. 196). Our duties towards Christ and towards one another can only be thus adequately fulfilled, the *real* freedom of both Ministers and Churches and the internal unity of particular Churches be preserved, the love and peace of the Church as a whole maintained, and the unity of the Spirit of Christ manifested.

3. Among *Churches of different orders*, or standing as separate organisations, the unity of the Spirit should be maintained as superior to all differences, and should be, as far as possible, manifested to the world.

The "unity of the Spirit" carries us, of course, beyond our own particular denomination. At no period, perhaps, in the history of the Church, since its earliest days, has there been such a sense of the desirability of unity

among Christians as there is at the present time. Churches once standing as separate denominations have become united, and the desire is widely expressed for a wider, even an all-comprehending, union of Christians, and schemes of such reunion have been propounded. Such external unions, however, while they may often be desirable, may not be in themselves the expression of the unity of the Spirit, but rather of ecclesiastical expediency. They can never become all-comprehending unless either (1) all Christians come to one belief concerning Church order as well as Christian truths, which is extremely improbable, and, perhaps, undesirable; or (2) all Churches, deeming the unity of the Spirit more important than all their differences, agree to unite in some formal way, while leaving each other entirely free to hold their several beliefs on such matters, and to carry them out in the manner that seems to them best, working together as far as may be possible, which is surely within the bounds of Christian possibility. There may be a merely external union of Churches without the unity of the Spirit, and there may be the unity of the Spirit cherished and manifested without an external or corporate union of Churches. Unity is not uniformity,

and uniformity is not unity. What is called for is unity in diversity, yet under the control of one vital principle: *that* is the idea of organic, vital, or spiritual unity. A great external corporation would not necessarily manifest the Spirit of Christ to the world. Where such a corporation has existed, it has often been the very reverse. Never were there more unloving, more un-Christian manifestations than those made by that great body which in pre-Reformation times claimed to be "the Church." This should warn us against seeking a merely outward unity. Wherever there is such a large human element massed together there is always a danger of "the Spirit" being overpowered, or even quenched.

At first sight the Roman Catholic Church has a strong point in its favour in the very conception of organic unity and in the fact that organisation belongs to all except the very lowest living forms. But in the biological realm the various members of a body are unconscious and un-free, organised under the compulsory action of the life-principle. The members that are to constitute the Body of Christ are, on the contrary, conscious and free ; and the organisation which they are supposed to belong to is a voluntarily accepted one, in

which there can be no compulsion. The Spirit of the Christian Church thus seeks to create *the highest form of an organism*—that of conscious beings acting freely and harmoniously for the sake of an intelligently accepted principle.

If we realise the fact that the Holy Spirit in Christians is the Infinite Spirit of Divine Love and Truth, seeking to form a Body with a great diversity of organs for its expression and service in the world, it will be seen clearly that all our different Churches and “sects,” so-called, may each be fulfilling some necessary function, and that there may be, amidst all this diversity, a real unity of the Spirit. The Spirit that inspires them is deeper than all our creeds, beliefs, and forms, and wider than all our Churches. That Spirit *is* the Spirit of Love and Unity. Wherever it is cherished there *is* unity, deeper than all differences of creed and form. Wherever it is not cherished as supreme, and hence no earnest desire for and striving after the unity of love, there is to that extent an absence of the Spirit of Christ. What is needed is, not schemes of comprehension, but a greater fulness of that Spirit which makes essentially for unity, and which, if it be cherished, will also find for itself suitable ways for its expression and

manifestation. The greatest evil is, to quote Dr. Arnold again, "the mistaking a false unity for the true one—a mere unity of form and opinion for the union of Spirit and faith."

It is desirable, however, that such Christian unity should make itself seen and felt as far as possible, both for the sake of such manifestation in itself and for the more effective service of Christ in the world. Our Lord prayed earnestly both for this unity and for its manifestation—that the world might believe. A large step towards this has been taken in the federation of the "Evangelical Free Churches" of England and Wales. It is possible that such a union may become yet wider in its scope as Christians come more and more to realise the *supremacy of the Spirit of Christ over every other consideration*, and are convinced that we can only effectually serve Him as we cherish and manifest His Spirit of Holy Love.

4. But even if all Churches and Christians were brought together into one great Catholic union, there would still be, if the organisation of our Churches continued on the customary lines only, aspects of the life of the Spirit, as that of organic unity, which would not be completely expressed and functions which would not be wholly fulfilled. How intimate the union of

the Spirit is, and how great the fellow-feeling and mutual interest that naturally belong to the members of the Body of Christ, is indicated by that passage already quoted from St. Paul : " If one member suffer, all the members suffer with it," &c. This suggests a fellowship much more real than is usually found in our Churches. Ought there not also to be greater opportunity for the free working of the Spirit amongst us, and for the manifestation of Its various gifts? Ought not the congregation to take a greater part in the congregational worship? Might there not be more of real brotherly and mutually edifying intercourse? Dr. Dale, speaking immediately of Congregational Churches, has said : " It is a great defect in modern Congregationalism that . . . it does not seem to apprehend with any distinctness the chief purpose for which the Christian Churches are organised. It is hard to see what advantage comes to a man from entering the Church." While it is true that in many of our Churches there is a beautiful mutual sympathy and helpfulness manifested among their members, and a largeness of Christian administration to the poor, the lonely, the suffering, " this communion of saints, even where it exists in its highest perfection, does not seem to be directly promoted

by the action of the Church." Even in our united worship the individual finds himself in isolation. Dr. Dale suggested *conferences* of Christians—free, generous, trustful, religious intercourse among the members—so as to meet to some extent this great want. "Apart from this, that transcendent union of which the organisation of the Church is the expression—the union in Christ of men of every variety of temperament, of every degree of intellectual culture, and of the most dissimilar social positions—cannot be vividly present to the Christian consciousness" (Essay in "Ecclesia": "Essays and Addresses," pp. 140–153). But, of course, such could only be effective as the outcome of the prompting of the Spirit.

5. The principle has a yet *wider reach*. The Spirit of God and of Christ must be the Spirit of our *whole life*, and fidelity thereto carries us beyond all that we usually think of as embraced under the head of "Church Life" merely. In the first Christian Church we behold a striking manifestation of the nature and action of the Holy Spirit as the Spirit of organic unity, in a form which could not last, indeed, but which truly revealed the nature of the Spirit and constituted an object-lesson for all time. As that Spirit of Love which it is essentially, the

Spirit showed itself in uniting Christians, not only for worship and spiritual edification, but also in a real unity of practical life—when “all that believed were together and had all things common,” when “not one of them said that aught he possessed was his own,” when distribution was made unto each, “according as any one had need.” Here was real *unity*—manifestly the work of a higher Spirit than that of man. This form of brotherhood could not in the nature of things be permanent, nor could it, in the mere letter, be realised to-day ; but none the less was it the natural expression of the Holy Spirit of Love dwelling in Christian hearts and binding men together in a real living unity. Those Christians felt that they were so united in the bond of a higher life that everything in the lower life must yield to it. They loved “not in word, but in deed and in truth.” They were truly and organically *one*. And for long after this the widows and orphans, the poor and distressed members of the Churches, were the objects of a care such as is but very imperfectly expressed in our modern Churches. The contributions of believers were not for what we call “religious purposes” chiefly, but for the benefit of *all who had need* in the Christian community. There were no paid

Clergy ; the contributions of the members (mostly in kind) were for the benefit of all who required help or support, the Ministry included *if* they had need. And similarly, the various intellectual and other gifts conferred on individuals were given and exercised for the profit of all. Conditions have changed, but not *the Spirit*. Are there not still the poor and unfortunate amongst us? And does not the Christian Spirit of Love prompt to a better considered care for such, free from that stigma of mere "charity" which no Christian should suffer needlessly to fall on a brother or sister in Christ by reason of differences in circumstances merely? Are not the various gifts of God to men, as they come through natural channels, distributed in a way which, immediately regarded, is very unequal? And does not the Spirit of Christ teach us that no gift whatever is given to us for our own personal use merely, but for the behoof of that Body of which we are, severally, the members? If such mutual love were manifested in our Churches, would it not be in itself a *proof* of God's presence in our midst such as would (as Jesus prayed) convince the world of the reality of that Presence with us?

6. But, indeed, we are here carried *beyond*

all our usual definitions of "the Church." We cannot restrict the action of the Divine Spirit of Love in our hearts to those whom *we* deem Christians. We must, as Jesus taught, love all men, even our enemies; do good to all, and *so* show ourselves to be the children of our Heavenly Father—by being like Him in His universal Love and constant beneficent action. We are carried, in short, beyond all that which we call Church life to social life in its widest scope. We see that the true Ideal Church of the Spirit and the Kingdom of God are identical, and that the Spirit that dwells in us is that Divine Spirit through which the loving Father of men—the primal Unity—seeks to establish universal Brotherhood and bring about the higher organisation of humanity. By no mere change of outward arrangements can the Divine social Ideal be realised. Those who have studied the problem the most deeply will be the readiest to say, with Whittier :—

"Solution there is none,
Save in the golden rule of Christ alone."

And if we have any knowledge of human nature, we shall be convinced that it is only the Spirit of God in men's hearts that can ever lead to the universal observance of that golden

rule. The Holy Spirit is just the very Spirit of this wider organic unity. That Spirit which comes to men in Its truth and fulness in Christ is the Divine *creative* Spirit which can make all who receive it *one* in spite of all diversities, whether racial, national, intellectual, social, or ecclesiastical—uniting them in the one Holy Spirit of Love and of service to God and to one another. The design of the Gospel is not to bring individual salvation merely to men, but to bind them together in a real brotherhood of love. It was, we read, “the Eternal purpose of God, in the dispensation of the fulness of the times, to sum up all things in Christ,” and “through Him to reconcile all things to Himself”—bringing all into their true and eternal unity in Himself. The Church, in the narrower sense, is a means toward this end. In its widest aspect it is an organism of which God Himself, through the Spirit, is the Life, imparting itself to and manifesting itself by means of the various members of the Body. That Life can never be found by the members of the Body standing aloof from one another and living for themselves, but only, as Paul teaches, by each member holding himself as part of the greater whole, fulfilling *all* the functions that belong to him, and using what-

ever gifts and opportunities God has given him, not with respect to himself as an individual merely, but with respect to the Body of which he is a member, losing himself in this sense (as Jesus said we must do if we would be saved), in order to find himself in the greater life of the whole. And as that greater life is really the Divine life in man, the very Life of God expressing itself in humanity, there can be no real *loss* thus, but, on the contrary, it is the only way to personal participation in that which is the Divine and Eternal Life.

CHAPTER XII

THE HOLY SPIRIT THE PRESENT SUPREME DIVINE REALITY

NOT the least important fact concerning the Holy Spirit is that therein we have the actual presence of God. Religion means *communion with God*. But, as of old, we ask to-day, Where is God? Where shall we find Him so as to know that we have His real presence with us and actual communion of life with Him? The Christian answer is that, while God is everywhere as Omnipresent Spirit, it is in that holy, ethical Spirit which inspired the life and work of Christ, which proceeds from Him to us, and into right relation with which He brings us, that we find the very presence of God within us. God *is* that holy, ethical Spirit.

The Holy Spirit, therefore, is not something that comes and goes, but is *an ever-present*

Divine Reality. God by His Spirit has made Himself progressively known to men, and has increasingly entered man's life. The revelation and the entrance become complete in Christ. God is henceforth known as that Spirit that inspired Christ's life and that comes through Him to be the inspiration of all our lives, and the very presence of God within us. This is what is meant when it is said that we live in "the Dispensation of the Spirit." When we read of the Holy Spirit as "given," "poured out," or "coming" to believing men, we are not to imagine any local or spatial movement. The Holy Spirit was always there, but in Christ the real nature of the Spirit (or of God) was revealed—found complete expression. And through faith in God as so revealed men are brought into such right relation to God that they become partakers of His Spirit. This is the result of the great historical fact of God's "reconciliation of the world to Himself in Christ," which was part of His ethical self-manifestation. To this we largely owe our present real knowledge of God and the possibility of coming into ethical union with Him. It is for this reason that *faith* in Christ and His work on our behalf is the primary condition of "receiving the Spirit." We are thereby

brought into that state of mind and spirit which is really *union with God*.

Though the Spirit comes to us through the Divine manifestations, that holy, ethical Spirit is eternally in God—the deepest life of God. As such the Holy Spirit is the *prius* or ground of the *Trinity*. Not a few ask, Why is it necessary to maintain an ontological Trinity in the Divine Being? Why should we not be content with the simple Trinity of manifestation as in the Baptismal formula, the Father, the Son (Christ), and the Holy Spirit in whom God and Christ are with us? Philosophy has its own answer to that question. But the specifically Christian answer is that, as *God* is manifested in *each*, it is necessary to see that each is grounded or rooted in the Deity—that in Christ and the Holy Spirit we have not created beings merely, but the very presence and manifestation of God Himself. For this reason we say that in the Divine Being there are, not only the Eternal *Father*, but that Eternal *Sonship* to which the Creation is due, which was realised and manifested in human form in Jesus Christ; and the Eternal *Spirit* of Love, out of which the Sonship is for ever arising in the Divine Fatherhood, and which proceeds from God as Father and as Son through the Divine manifesta-

tions, which culminate in the Divine-human Christ.

Again, God is so far *immanent* in the world and in man, but He is also the *transcendent* Father, and comes to us in His Holy Spirit. A merely immanent God would not be God at all, for He would be *only* realising Himself in the world. God *is* realising Himself in all worlds, but the process is an *eternal* one. The transcendent Father is *for ever*, in the Divine Sonship, going out from Himself, for ever realising His Life in the creation in that form, and for ever returning to Himself in the Holy Spirit. An immanent God who is not also transcendent is indeed quite inconceivable: we cannot otherwise account for the immanence. The immanent and the transcendent Divine meet in Christ, and it is, therefore, *in the Spirit*, as it proceeds from Christ, that we have the unity and the ethical fulness of God with us.

But the Holy Spirit *is* Spirit, and, therefore, we can never have any immediate sensuous experience or feeling of the Divine Presence. We are not to imagine that the Spirit is absent because we *feel* nothing. There can be no sensuous feeling of the presence of a Spirit. There is, however, a real *spiritual* experience of which we are conscious, and this may even affect our

physical organism. But the *proof* of the Divine Presence and working is only to be found in the kind of spirit that is created in us as our spirit and in the ethical fruits that are produced in our lives.

The essential *conditions* of the indwelling of the Holy Spirit, or of God as He comes to us in Christ, are *Faith* and *Receptivity*. If we do not believe in God as He manifests Himself in Christ for our salvation and perfecting; if we do not enter into that relation to God in His Grace which is opened for us in Christ, we fail to come into that right relation to God which makes us, in the fullest measure, partakers of His Holy Spirit. This is no arbitrary requirement. It is really *the coming in our own spirits* into such a relation to God that His Spirit can impart itself, or become blended and united with our spirits. This what is meant by being "*in the Spirit*." The Love which springs up in the heart that embraces God's mercy in Christ is really something of the Love that God Himself is—so much of God Himself within us. For the continuance of the Holy Spirit's presence within us we must maintain our faith in God, in Christ, and in the Holy Spirit, living also and walking "*in the Spirit*." Faith is an essential and permanent condition, and for the

lack of it many go without the experience. For a fuller measure of the Spirit greater receptivity and willingness to be led by the Spirit are necessary. In the New Testament we find believers constantly exhorted to the experience of the full measure of the Spirit's power in their lives; they are blamed if they do not rise to it; they are even to be "*filled* with the Spirit." It is not God who withholds His Spirit, but *we* who will not believe, or will not open our hearts fully to Its reception. The Spirit is always there—always, in a very real sense, *within* us; but *we* are not always *in* the Spirit. The Holy Spirit becomes ours just in the same measure in which we come *into the same Spirit* that God is.

Are we to pray for the Spirit? There is a right and a wrong way of doing so. If we desire to be filled with the Spirit, we cannot but pray for it, and we cannot pray too earnestly or unceasingly. Prayer is the attitude of the soul that brings us near to God and makes us receptive of His Spirit. The Holy Spirit is the Spirit of Prayer. But we must *believe* as well as pray. We must, above all, be careful lest our prayers for the Spirit blind us to the fact that it is the Spirit Himself that is inspiring our prayer—that the Spirit is not something at a distance, but already

in some measure within us, *praying in us*; that God is far more anxious to enter our hearts and purify and inspire our lives than we are to receive Him. We must not think of the Holy *Spirit* as if He were in some sense a physically embodied Being literally held back or sent forth by God. The great *Christian* truth is that the Holy Spirit has been "given," that we live in "the Dispensation of the Spirit." We read of being "*in* the Spirit," living in the Spirit, walking in the Spirit, praying in the Spirit, but not of praying *for* the Spirit. The great, new, Christian announcement was that the Holy Spirit is now through Christ "poured out" and freely open to all. Not to believe this is to fail to perceive the most important difference between Christianity and the old religion. The Holy Spirit is the abiding element of that Christian life which is the life of faith, of "prayer without ceasing," of communion with God and Christ, and with a higher realm of Reality than aught that is visible on earth. Let us not keep asking God to do for us what He has already done. Let us believe that He has sent forth His Spirit in its fulness of power in Jesus Christ. Let us be sure that He is, in that Spirit, seeking to possess us, that He may sanctify us to Himself,

that He may fill our souls with His Presence and Power, and use us as His instruments for the enlightenment of those who sit in darkness, for the emancipation of those who are under the power of evil, for the establishment of His Kingdom of Love and Truth and Righteousness in the world.

We may also pray for such special manifestations of the Spirit as we witness in connection with *Revivals* of religion. And yet, even in such revivals, the Spirit only comes as men and women are drawn nearer to God, as hearts are opened to receive Him, and, generally at least, as certain individuals are found with a special organic openness to spiritual influences, and, at the same time, fitted for and consecrated to a special service of God in Christ. But if the Church were more faithful to the Holy Spirit's Presence and Power, such *revivals* would not be needful. It is our own unfaithfulness that wrings from us the cry, "Revive us again." The prayer for revival is the confession of our own declension in religion or remissness in the service of God.

How often do we hear it said that the Holy Spirit is "*the great want of the Church.*" Why should it be forgotten that, on the other hand, a willing and responsive Church is *the great*

want of the Holy Spirit? The Church is the Body, instrument, or organ of Christ in the Spirit, apart from which His work *cannot be done*. It is most true that the great want of the Church is the Holy Spirit. But *why* does not the Church possess that which was God's great gift to it in Christ? It is the Holy Spirit that *creates* the Church. It is not a Christian Church at all unless inspired by the Holy Spirit, and it is only one in so far as that Spirit is its life. Why, then, does not the Church possess the Spirit of its life in greater fulness? Not because of the want of prayer as a formal act, but because of the want of receptiveness. The Spirit, as we have seen, *is* God in the ethical truth of His Being. Surely God "is not far from each one of us." His presence in the Spirit is like that of the vital air, the breathing in of which sustains our physical being, or like that of the undulating ether which is the light of our physical life. A man may shut himself in from the air and become unhealthy, and die; and he may shut out the light and become practically helpless. In ordinary circumstances we do not need to pray for either the air or the light. We are only too glad to come out into them and live and work in them. But

God in His Holy Spirit, and Christ in that Spirit, are even nearer to us than the light in which we see or the air that is to us the breath of life. What is wanted on our part is to believe in, open our hearts to, live and act out our higher life in the power of the Spirit, in the light of God's self-revelation in Christ, just as naturally as we breathe and live in the air and light that are ever around our bodies, and to do this even though we can *see* nothing and *feel* nothing. We must put entirely away all craving for sensuous manifestations.

It may be said that it is very difficult for the ordinary man or woman to live in the constant realisation of Divine, spiritual realities, that the "religion of the Spirit" is too high for ordinary mortals, that some more sensuous forms and certain priestly ministrations are necessary. Possibly this may be the case with some; and if they find that such things really bring them nearer to God, then they are good for them. But the need arises from the habit of looking so much to the outward and sensuous even in religion. The real need is more of that *faith* for the want of which Christ had so often to upbraid His disciples. Is not *religion* just this actual, spiritual communion

with God Himself? and does not the idea of sensuous and priestly ministrations belong to an earlier stage than that which assures the Spirit to all, and which constitutes all who believe "a kingdom of priests unto God"?

For the full life in the Spirit there is required an independence of all that is outward merely, though instead of indifference to outward things and persons, these will be regarded and loved with a new and holier affection. If we are to live in the Spirit, we must learn to say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee," and with the prophet of old:—

"God is the Treasure of my soul,
The Source of lasting joy—
A joy which want shall not impair,
Nor death itself destroy."

"The best of all is," said the dying Wesley, "God is with us." Till we can say this we have not risen to even the highest Old Testament religion.

The New Testament doctrine of the Spirit teaches, as we have seen, that we have God and Christ *within* us. Dr. Dale has given expression to the surprise and joy that he

felt when he fully realised that Jesus Christ was *alive*. What would it be to *realise* that Christ is actually *within us*. "Know ye not as to your own selves," Paul asks, "that Jesus Christ is in you?" "Christ in you the hope of glory"; "He that is joined to the Lord is one spirit." These are sayings to be pondered till they become alive to us.

The Holy Spirit is "the mighty power of God" in the spiritual sphere just as electricity is in the physical. Both are mysterious, both unsearchable—the one a Divine manifestation in the physical realm, the other in the spiritual. Both are extremely *sensitive*. And just as the intervention of quite a thin sheet of paper will stop the action of the mighty physical power, so will the films of unbelief, self-love, earthliness, and sin stop the operation of the Holy Spirit of God in man. A full faith in and a complete self-surrender to God in Christ will make us the possessors and agents of the Spirit, wise and strong to live the Christian life, to work for God and His kingdom—yea, we may be thus filled, even here, "unto all the fulness of God," and fitted and prepared for still higher life and service in the world unseen and eternal. The word to us to-day therefore, is, not so much to pray for the

Spirit as to believe and act *in* the Spirit ; it is the same word as that which came to Moses of old : “ Wherefore criest thou unto Me ? Speak to the children of Israel, that they go forward.” What immense possibilities are opened up to us in our individual souls and in our work for God in the world in this presence and power of *God Himself* in us in the Holy Spirit ! What can stand before the power of God when it becomes the possession of His people ? What should we deem impossible ? The Power that formed the world and redeemed it is here, seeking to save and perfect us as His children, and through us to save and perfect His world—offering *Himself* to us, yearning for possession of us. “ Not by might nor by power, but by My Spirit, saith the Lord.” “ Who art thou, O great mountain ? before Zerubbabel thou shalt become a plain.” “ Have faith in God,” said Jesus, “ and the most impossible things shall become possible to you.”

“ Faith, mighty Faith, the promise sees,
And trusts in it alone,
Laughs at impossibilities,
And cries, ‘ It shall be done.’ ”

Once more, let us remind ourselves of what that Holy Spirit *is* in its essential nature. It

is the Spirit of God ; but *God is Love*. It is the Holy Spirit of Truth and Love—the Holy Love of God Himself as it comes to us supremely through Jesus Christ, the Truth. The Love of God is the deepest Truth of God and the Source of all that becomes Truth for man. The Divine Love *in* a man makes him also *true*. Truth and Love are *one* in God, and they should be one in man. It is the Holy Love of God that is the Divine Omnipotence. As mere Power God could do anything : He only does what His Love moves Him to. One reason why He does not do many things which we in our ignorance think He ought to do is because His Wisdom and Love withhold Him. We cannot have the Holy Spirit of God dwelling in us unless we cherish supremely the Holy Love that God is. This comes to us in many ways, but above all through Christ, and, supremely, through His Cross. By that manifestation of Divine Love God would kindle the same sacred fire in all our hearts. If we would possess the Spirit, if we would be “filled with the Spirit,” we must yield ourselves up to that Holy Love and let it rule our life and inspire our actions. Nothing that is out of keeping with this Love, however specious it may appear, and however strongly

we may believe that it is serving God, is really of God, or can dwell with His Spirit. All that is not of Holy Love must be renounced in our practice and cast out of our hearts if the Holy Spirit of God would have full possession of us. Only thus does God gain possession of us. As all that is not of Love goes out God in His Love goes in. "For," writes the Apostle, "he that dwelleth in Love, dwelleth in God, and God in him. He that loveth not knoweth not God : for God *is* Love."

Further, as Christians, we must remember that in this Holy Spirit—in God as He thus comes to us—we have the presence of *Christ* in that Divine-human, personal form in which He for ever lives in God, as the Lord of the Church and the Saviour and Friend of men. The Holy Spirit comes to us as "the Spirit of Christ." Why we should thus have Christ as well as God with us is a question which we have already sought to answer. That He *is* present with us, even within us, the Source of a grace that is sufficient for us, and of a strength that is perfected in our weakness, is certainly a fundamental Christian fact. To cherish the presence of the Holy Spirit within us is to cherish the presence and partake in the power of Christ.

In this Presence of God in the Holy Spirit we have the answer to the much discussed question concerning *Authority* in Religion. There can only be one ultimate Authority, even *God*; and we have the very presence and guidance of God with us in the Holy Spirit. If we say that our Authority is "the written Word," it is only the Spirit in our hearts that can give the Word authority over us; it has authority only as we spiritually discern it to be indeed the Word of *God*. If we say that "Christ" is our supreme Authority, it must be *Christ as revealing God*. He does this in His earthly life, no doubt, but we must know Him, not after the flesh, but after the Spirit. It was the Holy Spirit, Christ Himself said, that should take of the things that are His and show them unto us. The religion of the Spirit is thus, at the same time, that of the supreme Authority. What higher Authority can we have than that of the all-perfect ethical Spirit of God?

We can never get beyond this *religion of the Spirit*; we can never get anything higher or better than this Presence of God Himself with us in His Holy Spirit. We have therein the very truth and fulness of God in His ethical Being. To get beyond this is impossible. It

is this that constitutes Christianity the final and absolute Religion. Some hesitate to believe this because, they say, "there can be no finality ; there must always be progress." Some are even asking whether Christianity be adequate for our time, or do we not need something higher and better ? There is, indeed, no finality, and there must always be progress ; but we can never make progress beyond the Infinite, and there can never be anything higher and better, or wider, than the Religion which has the Infinite, Ethical God Himself for its inspiration and life. It is simply impossible to get beyond it.

In the doctrine of the Holy Spirit we have, not only that which can revive the Church and guide her aright, but also that which can bring *unification to our thought* to-day. Science has given us wondrous revelations of the physical world, and "matter" is coming to be recognised as being but the manifestation of Spirit. One sole Power is being made manifest in all things, which declares itself in our own being as Spirit and becomes increasingly known to us through its manifestations. We are coming at length to realise, what men of spiritual insight have long seen and affirmed, that *Spirit* is first and deepest in the Universe. If self-imparting Love be the nature of God, we can see why the

primal Divine Spirit must create a world of spiritual beings, to whom He can manifest His character, and so make them sharers in His own Divine and eternal life. We can see how that Spirit, not only as gradually rising within His creation, but as shining through His various manifestations, has influenced men, and wrought for the development and perfecting of our humanity, so that there has been a Spiritual as well as a "natural" evolution. And we behold the entire working of God in the world, both in Nature and through the Holy Spirit, culminate in Christ as the incarnation of God in human form. From Him, again, God in that Spirit goes forth to be the light and life of all men, to raise them to full sonship to Himself—the Power that shall yet make the world the Kingdom of God, and the individuals whose life-principle it becomes partakers in that Eternal life apart from which this present life would have no ultimate meaning or value. This is how "the Riddle of the World" is read in the light of the Holy Spirit, and the Pessimism that mere Naturalism would foster is banished.

In the conviction that the Spirit of Holy, Self-giving Wisdom and Love is first and supreme—the one sole Source of all that is—God seeking to impart His life of Love to

beings formed in His image, as that shines forth in Christ, "the first-born among many brethren," we can find rest to our minds as well as to our hearts, and hold fast that lofty Christian Idealism which is always in danger of fading into "the light of common day." We gain the needed inspiration and encouragement to work for God in the face of the evils and errors that seem so mighty—nay, rather, to be co-workers *with* God and the instruments in His hands to make the world what He means it to become. We can feel *sure* that because He is the First He will also be the Last, and that the day will certainly arrive to which there will be no night, when "God shall be all in all." We can lift up our heads and say, as those who "rejoice in the Lord" :

"I feel the earth move sunward,
I join the great march onward,"

resolved, as we go forward in the power of the Spirit, to leave a better world behind us. To that end we must live in Love, yet wielding (in all Love) that "sword of the Spirit" which is the Truth ; for good will not come to men through longing merely. And when the end comes, as come it must to all embodied life

in this world, we can be confident that, having passed through the last mist that clouds the Valley of the Shadow, we shall *emerge*, in the power of that Spirit (which is our deepest life), in that eternal, spiritual world wherein Christ reigns and God is more manifest, and where a fuller life and a higher work for God await us. "If we live by the Spirit, let us also walk in the Spirit." "He that soweth to the Spirit shall of the Spirit reap Eternal life."

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